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AND

NEPĀL

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PREFACE

THE articles relating to Afghānistān were mainly contributed by Mr. E. H. S. Clarke, C.I.E., who was assisted by Major Cubitt, Indian Army, and by Mr. H. R. C. Dobbs, I.C.S., C.I.E. The early history of the Afghānistān State and of some of the minor places was written by Mr. W. S. Meyer, I.C.S., C.I.E.

The articles relating to Nepāl were mainly prepared by Major W. E. A. Armstrong, I.M.S. Mr. Eardley-Wilmot, Inspector-General of Forests, contributed the account of forests, and Mr. R. Burn, I.C.S., that of the early history.

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AFGHĀNISTĀN

Afghānistān.—The geographical designation popularly applied to the mountainous region between North-Western India and Eastern Persia, of which the Afghāns are the predominant and most numerous inhabitants. This extensive application of the term is scarcely older than the short-lived empire founded by Ahmad Shāh Durrāni in the middle of the eighteenth century, when the Punjab and Kashmīr were also included in the Afghān sovereignty. The Afghāns themselves do not use the term: an Afghān will speak of his home as being at Kābul, Herāt, or elsewhere, but never as being in Afghānistān. For the purposes of this article, the term may be held to apply to the dominions under the actual sovereignty of the Amīr. These dominions, which now form an independent State within the British sphere of influence, consist of a great quadrilateral between 29° 23′ and 38° 31′ N. and 60° 45′ and 72° E., with a long narrow strip (Wākhān) extending to 74° 55′ E.; and its total area has been estimated by the Surveyor-General of India at about 246,000 square miles. **Physical aspects. Dimensions.**

In 1885, when the second edition of the Imperial Gazetteer was published, it was only possible to state the boundaries of Afghānistān in rough geographical outline: to-day they are, except in a few localities, as well defined by international agreement and subsequent delimitation as those of a state in Europe. **Boundaries.**

On the north Afghānistān is bounded by Russian territory, or territory under Russian influence. The whole of this northern frontier has been demarcated, from Zulfikār on the west to Lake Victoria on the east. From the east end of this lake the boundary runs south to a peak on the Sarikol range, north of the Taghdumbāsh Pāmir, where it strikes Chinese territory. This section has also been demarcated. The

eastern frontier of Afghānistān marches with Chitrāl, and thence with territory occupied by trans-frontier tribes under British influence to Domandi in the south-east. The eastern boundary has been defined, but in certain localities it has not been demarcated: throughout its length it traverses a mountainous country. From Domandi to Koh-i-Malik-Siāh, Afghānistān is bordered on the south by Baluchistān; and its western frontier, from Koh-i-Malik-Siāh in the south to Zulfikār in the north, marches with Persia.

Natural divisions and scenery. The following description of the natural divisions of Afghānistān is taken from a paper read by Sir Thomas Holdich before the Society of Arts (Society's *Journal* of March 11, 1904):—

'Afghānistān is a long, oval-shaped country, stretching through 700 miles of length from south-west to north-east, with a general breadth of about 350 miles, narrowing to a point on the north-east, where an arm is extended outwards to the Pāmirs. Right across it, from west to east (but curving upwards to touch this extended arm at its eastern extremity), is a band of mountains, which separates the basin of the Oxus on the north from that of the Indus and the Helmand on the south, but which still leaves space for a river (the Hari Rūd, or river of Herāt) to form a basin of its own on the north-west.'

To the north of it lie Afghān-Turkistān and Badakhshān, in the basin of the Oxus and the fertile Herāt valley.

'A very large space of Central Afghānistān is occupied by the long spurs of the great mountain mass beyond Kābul, over which runs the high road to Bāmiān and the Oxus. These long spurs extend south-westwards till they reach Kandahār; and they enclose the valleys of the Helmand, the Arghandāb, the Farrah, and other rivers, all of which drain to the Helmand lagoons. All the northern parts of them, about the highly elevated base from which they spring, possess a well-merited reputation for bleak, inhospitable, unproductive savagery. There is no more unpromising land in Asia than the wind-swept home of the Hazāra tribes, over a great space of its northern surface.'

South of Badakhshān, from which it is separated by the Hindu Kush,

'The Kābul river basin includes the most beautiful, if not the most fertile, of the romantic valleys of Afghānistān. The great affluents from the north which find their way from the springs and glens of the Hindu Kush are as full of the interest of history as they are of the charm which ever surrounds

mountain-bred streams, giving life to the homes of a wild and untamed people. The valleys of the Ghorband and of the Panjshīr are valleys of the Hindu Kush, scooped out between the long parallel flexures which are the structural basis of the system. With Kohistāni villages below and battlemented strongholds above, breaking here and there into widened spaces where the ancient terraces of a former river-bed are streaked and lined with the artificial terraces of modern cultivation, and thick groves of apricot and walnut-trees are grouped round the base of the foothills and the walls of the scattered villages, there is no more enchanting scenery to be found in the [Swiss] Alps than in these vales.'

Mountain system. With the exception of the deserts to the south and south-west of Kandahār, the lower part of the courses of the rivers Helmand and Hari Rūd, and the plains which extend from the northern slopes of the Hindu Kush to the Oxus, Afghānistān has an elevation of more than 4,000 feet, and vast regions are upwards of 7,000 feet above the sea. It is intersected in all directions by massive ranges of mountains, which on the north and east form a series of natural barriers, and whose rugged peaks often rise to 15,000 and 20,000 feet above the sea.

The Hindu Kush. By far the most important of these ranges is the HINDU KUSH. This range takes its origin at a point near 37° N. and 74° 38′ E., where the Himālayan system finds its north-west termination in a mass of towering peaks, and extends in a south-westerly direction to about 34° 30′ N. and 68° 15′ E. Its peaks probably rise throughout to the region of perpetual snow, 15,000 feet above sea-level, while many of them are between 20,000 and 25,000 feet in altitude.

The Koh-i-Bāba. Another important range is the KOH-I-BĀBA, which, starting from the western peaks of the Hindu Kush, runs in a westerly direction to the south of Yak Walang, where it breaks into three branches: namely, the Band-i-Turkistān, the Siāh Būbak or Band-i-Bāba, and the Band-i-Baiān. This last, which is known at its western end as the Safed Koh, divides the drainage of the Hari Rūd from that of the Helmand. The average elevation of the Koh-i-Bāba is about 10,000 feet above the sea, but there are peaks of nearly 17,000 feet. This range forms the backbone of the Hazārajāt.

The Safed Koh. The most conspicuous range in Eastern Afghānistān is another SAFED KOH, not to be confounded with the range above mentioned of the same name. This chain, reaching in its highest summit, Sikarām, a height of 15,620 feet, divides the valley of Jalālābād from the Kurram river and Afrīdi Tīrāh; and among its northern and eastern spurs are those

formidable passes, between Kābul and Jalālābād, which witnessed the disasters of 1841–2, and the famous Khyber Pass between Jalālābād and Peshāwar. An offshoot southwards terminates in a plateau consisting of the Psein Dāg and Tobā. This chain practically divides Afghānistān from the Indus valley.

The plains. The plain region of Afghānistān is of but small extent. As already stated, it is practically limited to the country between the foot of the northern spurs of the Hindu Kush and the Oxus (the great plain of Afghān-Turkistān), the lower part of the courses of the Hari Rud, Farrah, and the Helmand, and the desert to the south of Kandahār.

River systems. Afghānistān may be divided into three great river basins: namely, those of the Oxus, the Helmand, and the Kābul. With the Oxus basin may be included those of the Murghāb[1] and the Hari Rūd, though neither of these rivers finds its way to the Oxus, both being lost in the great desert lying to the north-west of Afghānistan, the former near Merv and the latter in the Tejend oasis.

The Oxus. The Oxus basin occupies the whole breadth of Northern Afghānistan from east to west. With its affluents it drains the Western Pāmirs; and its southern watershed is defined by the Hindu Kush, the Koh-i-Bāba, and the Band-i Baiān, which separate it from the basins of the Kābul and Helmand. Numerous valleys contribute their snow-fed waters to form the great turbid river, which rolls sluggishly along between the ancient Bactria and the modern Bokhāra until it empties itself into the Aral Sea. Its chief tributaries are the Kokcha and the Surkhāb or Kundūz; the Tashkurghān, the Band-i-Amīr, the Sār-i-Pul, and the Kaisār or Maimana also belong to its basin.

The Helmand. The Helmand (*Etymander*) river, with its tributaries, drains all the south-western portion of Afghānistān. It rises in the western slopes of the Paghmān range, between Kābul and Bāmiān, and flows in a south-westerly direction through the Hazārajāt, being joined about 35 miles south-west of Girishk by three great tributaries, the Arghandāb, the Tarnak, and the Arghastān. From this junction its course continues south-west for 75 miles, when it turns west and finally loses itself in the Seistān Hāmūn.

The Kābul. The basin of the Kābul river is divided from that of the Helmand by the Paghmān range, an offshoot of the Hindu

[1] To be distinguished from the Aksu-Murghāb, which joins the Oxus at Kila Wāmar.

Kush. This river rises about 40 miles west of Kābul city, near the Unai Pass, and flows in a general easterly direction to Dakka, where it turns northwards, forming a loop enclosing much of the Mohmand country. It then turns east and south again, and eventually joins the Indus at Attock. Its principal northern tributaries are the Panjshīr, Tagao, Alishang, Alingār, and Kunar. These rise in the mountainous region to the north and north-east of Kābul, and their valleys communicate with passes which lead into Badakhshān, Kāfiristān, Chitrāl, and the Pāmirs. The only two important affluents from the south are the Logar and the Surkhāb, whose valleys mark good natural roads.

The Gomal. The south-eastern corner of Afghānistān is drained by the Gomal, which rises in the hills about 60 miles south-east of Ghazni. At Domandi it is joined by the Kundar, and it debouches into the valley of the Indus at Kajuri Kach.

Lakes. Excluding Lake Victoria in Eastern Wākhān, and the Seistān Hāmūn, the greater part of which lies in Persian territory, there is, strictly speaking, only one lake in Afghānistān, namely, the AB-I-ISTĀDA. On most maps a large expanse of water known as the Nāwār is shown west of Ghazni; but this is merely a valley 30 miles in length by 10 in breadth, which, owing to want of outlet, forms a great marsh during the spring and dries up in the autumn. The Ab-i-Istāda lies about 65 miles south-west of Ghazni, and about 70 miles north-east of Kalāt-i-Ghilzai. It is a shallow expanse of water, not more than 12 feet deep in the middle, with an extreme length and breadth of 17 and 15 miles. Its principal feeder is the Ghazni river. The water is so salt and bitter that fish on entering the lake sicken and die. The surrounding country is barren and dreary, and contains very few permanent inhabitants, though during the summer months it is a favourite grazing-ground of the Ghilzai tribes.

Lake Victoria, also known as Wood's Lake and as the Sarikol, is situated in 73° 40′ E. and 37° 28′ N. This lake was discovered by Captain Wood in 1838. Its normal dimensions are about 10 miles by 1½, which are, however, augmented by the annual inundation of a larger area on the melting of the summer snows. Lake Victoria is situated in the Great Pāmir at an elevation of about 13,800 feet. It lies on the boundary between Afghānistān and Russian territory; and from its western extremity flows the Pāmir river, which joins the Ab-i-Panja at Kila Panja.

Geology. A great part of Afghānistān is still a *terra incognita* to

geologists. Only a small portion of the mountainous country which extends from the Sulaimān range to the Hazārajāt on the north-west has been scientifically examined. The upper Hari Rūd valley, most of the Fīroz Kohi and Taimani country, the greater part of the Hazārajāt, and North-Eastern Badakhshān have yet to be explored. Mr. C. L. Griesbach, late Director of the Geological Survey of India, visited Afghān-Turkistān and the Kandahār-Kābul country, and the following account is taken from notes recorded by him.

The older rocks (palaeozoic and mesozoic) are met with chiefly along the main mountain axis of Afghānistān. Strips of these rocks occur also in a few localities north of the main axis, and some doubtful and unfossiliferous rock-groups in the Kābul district may also, possibly, be of older date than cretaceous. Beds with true carboniferous forms have been found from the Araxes in Armenia to Central Afghānistān. They form narrow strips at the base of the old mesozoics, and have been traced in a more or less uninterrupted zone along the Central Asian watershed. Above the carboniferous system, and closely connected with it, is an extensive and continuous series of strata. Whereas the carboniferous system consists entirely of marine deposits, these overlying strata would seem to have been precipitated close to a coast-line, marine beds alternating with purely fresh-water beds, or with littoral formations containing plant remains and coal seams. The uppermost of the series may be regarded as of upper jurassic and neocomian age.

The cretaceous system forms widespread deposits in Afghānistān. A large portion of Afghān-Turkistān, with the Band-i-Turkistān, Koh-i-Bāba, &c., is formed of cretaceous rocks, while west and north-west the system extends in strips throughout the Herāt province. Cretaceous rocks also occur in great force in the section between the Hindu Kush and Peshāwar, while the south-western extensions of the Central Afghān ranges—the spurs which extend to Kandahār, the Khojak range, and Quetta—are also of upper cretaceous composition.

Along its southern and south-western, and partly on its western, boundaries, Afghānistān is skirted by tertiary and sub-recent deposits, which form most of the deserts and great plains of the lower Helmand drainage. Tertiary deposits also fill the Herāt valley. Bādghis, the Maimana district, and the greater part of Afghān-Turkistān form a portion of the enormous Aralo-Caspian basin, which is, for the most part, filled with tertiary

and later deposits. In the Herāt valley, Maimana, and Turkistān, the great divisions of the tertiary series are:—

Upper Pliocene .	5. Blown sands and recent alluvium.
Lower Pliocene .	4. Loess deposits and old fans.
	3. Fresh-water deposits, with plants and land shells.
Miocene . .	2. Estuarine miocene beds.
Eocene . .	1. Marls and limestone.

The eocene division of the tertiary system closely follows the distribution of the upper cretaceous beds, and represents one of the most widespread of all deposits known to occur in Afghānistān. The salt-bearing formations, which are extensively met with in Northern Afghānistān and Turkistān, are believed to belong to the miocene division.

The flora is a reflection of the climatic extremes to which the country is subject. The bitterly cold and snowy winter, the damp raw spring, the excessively hot summer and dry autumn render Afghānistān suitable for a vegetation that is mainly annual or, if perennial, is largely composed of species with buried rootstocks that send up annual leafy shoots during spring and early summer. The general aspect of the country, save where artificial irrigation is possible and extensive cultivation is carried on, is that of a desert, and the plants that are met with are mainly of Persian and Arabian types. On the southern slopes of the Hindu Kush, where the greater elevation induces rather more humidity, there is a forest belt of oaks and conifers, the latter including several species of *Pinus*, fir, yew, and cedar: of these the cedar appears to be the most plentiful. The oak is chiefly *Quercus ilex*; with it are associated walnut, wild almond, and myrtle. A similar forest tract occurs on the northern slopes of the Safed Koh. This forest zone, between 6,000 and 10,000 feet, includes also the majority of the ferns and mosses to be met with. Lower than this, between 3,000 and 6,000 feet, the wild olive, privet, several *Mimoseae*, *Rhamneae*, and some *Astragali* are to be found. The still lower zone which skirts this region is marked by scattered trees of *Pistacia*, with patches of *Celtis* and *Dodonaea*. In the upper portions of the Herāt valley, the plane, the hawthorn, the maple, and the juniper are frequently met with. Poplars, willows, mulberries, walnuts, apricots, apples, pears, and peaches are often planted; and in Southern Afghānistān the date palm is sometimes cultivated. The vine is abundant

Botany [1].

[1] Contributed by Major Prain, I. M. S., Director, Botanical Survey of India.

and widespread. Plants belonging to several genera of the natural orders *Leguminosae, Compositae, Cruciferae, Umbelliferae, Labiatae, Boragineae, Solanaceae* are grown; and in all districts where there is extensive cultivation there is a rank vegetation of weeds, including the dandelion, buttercup, mouse-ear, chickweed, larkspur, fumitory, caper-spurge, wild chicory, hawkweeds, ragwort, thistle, scurvy grass, shepherd's purse, wild mustard, wild turnip, wild carrot, dwarf mallow, dock, sorrel, datura, deadly nightshade, and the like. Rushes, sedges, duckweeds, &c., abound in the stagnant wet ditches, where also the fool's parsley, hemlocks, and other *Umbelliferae*, with some *Ranunculi*, are to be found.

In the desert wastes the vegetation is very scanty, a stunted brushwood, and this only at rare intervals, taking the place of trees. In sandy spots the brushwood is mainly dwarf tamarisk and camel thorn; elsewhere its composition is more varied. Among its constituents the genus *Astragalus* is perhaps the most strongly represented; a number of these yield the coarse tragacanth known as *katīra*. Great *Umbelliferae* are also striking objects; of these the species that yields asafoetida is the most important. The plant from which this gum resin is obtained grows wild, often in company with those that yield *galbanum* and *ammoniacum* gums, in all the sandy and gravelly plains of the western portion of the country. The sap is collected between April and June, and is taken by the Kākars, who carry on the industry, to Kandahār, whence the bulk of it is exported to India; for though asafoetida is commonly used by Muhammadans throughout India as a condiment, it is not an article of general consumption in Afghānistān.

One of the most striking features of Afghānistān, which it shares with Persia and other lands of the Orient, is the change that takes place in the aspect of the country in spring. Wide stretches of what in summer and autumn were arid wastes are then clothed with sheets of red, white, and yellow tulips, lilies, hyacinths, daffodils, and irises, as with a many-hued carpet.

Wild animals.

Tigers and leopards are found in the jungles of the Hari Rūd and Murghāb; the former are also, but rarely, to be met with in a few other parts of the country, while leopards are more generally distributed. The wolf, hyena, and fox are common in all localities, and hog in many; the otter is found in most of the rivers; the Persian lynx is met with at Kandahār and in Western Afghānistān, where the wild ass and gazelle also abound. The red bear, the wild dog, and the snow ounce are not uncommon in the Hindu Kush, which also contains the ibex (*Capra sibīrica*) and the *mārkhor* (*Capra falconeri*). In other mountain regions the black bear, the *mārkhor*, and the *uriāl* (*Ovis vignei*) are to be found. Marmots of large size swarm in the highlands of the Hazārajāt.

Snakes.

Snakes abound all over Afghānistān. The commonest kind is a russet-green thick-bodied snake, about $1\frac{1}{2}$ feet long, quite harmless and an inveterate foe to white ants. In the Registān, a horned viper of a deadly variety is common. Another species frequently met with is *Vipera obtusa*, known to natives as the *shutarmār*, an ugly reptile of a slate colour, fortunately more terrible in appearance than in the venom of its bite, though this is not infrequently fatal. Of the more deadly of the Indian snakes, the cobra is found in most of the warmer districts, and *Echis carinata* in the desert to the south-west.

Meteorology.

The climate of Afghānistān is as diversified as its physical configuration, such diversities being almost entirely due to difference of elevation rather than of latitude. Its remarkable feature is the extreme range of temperature within limited periods. The cold in the winter season is everywhere intense above an elevation of 5,000 feet. At Ghazni (7,280 feet) the snow lies for three months, during which period the inhabitants seldom leave their houses, the thermometer sinking 10° to 15° F. below zero. In the Hazārajāt the winter is equally severe, and at Kābul only slightly less so. During the winters of 1884–5 the Afghān Boundary Commission experienced 44° of frost at their winter quarters north of Herāt. Nevertheless, the winter in Herāt is mild as compared with Ghazni or Kābul; at Kandahār it is milder still, snow falling on the plain only in exceptional seasons, while at Jalālābād the temperature is scarcely colder than that of Northern India. Owing to the general aridity of the climate, the heat in summer is almost everywhere great, except in the very elevated parts of the mountain ranges. At Kābul, though at an elevation of 5,780 feet, the thermometer sometimes ranges from 90° to 100° in the shade, and for many weeks hot winds and dust-storms are of daily occurrence. At Kandahār the thermometer frequently records over 110° in the shade; and a similar temperature is experienced in Farrah, in the valley of the Oxus, and in parts of Afghān-Turkistān. The Herāt summer is milder as a rule, though great heat is often experienced in the valleys. In the confined valley of Jalālābād the temperature is sometimes as high as at the hottest stations in India. Afghānistān is quite beyond the influence of the south-west monsoon, and rainfall in summer is of rare occurrence.

Meteorological observations taken at Kābul for about eight years prior to 1901 give the average annual rainfall for that period at 11 inches, of which the greater part falls in March and April, while the average mean temperature for four representative months was as follows: January, 31·4°; May, 67·4°; July, 72·2°; November, 51·2°.

History. Persian, Greek, and Scythian rulers.

The modern Afghānistān comprises in the north the ancient geographical areas of *Aria* or Hari Rūd, and *Bactria* (capital Bactra, the modern Balkh), and on the south *Drangiana* and *Arachosia*, while the region of the *Paropamisus* corresponds with the tract north of the Kābul river. All these lands were included in the Persian empire, and were directly ruled by Irānian chieftains. The population in the north was Irānian, tempered in the south by a large Indian element[1]. Alexander's campaigns in Afghānistān are well known, and the cities of Herāt (*Alexandria Arion*) and Kandahār (*Alexandria Arachoton*) probably owe their foundation or rebuilding to him. After his death the eastern portion of his empire passed to Seleucus Nicator, the founder of the famous Seleucid dynasty, with the exception of the Indian provinces, including probably the Kābul valley, which were absorbed in the kingdom of the Mauryas founded by Chandragupta, the grandfather of Asoka. The decline of the Seleucid power was marked by the establishment of a separate Greek kingdom in Bactria, the first beginnings of which go back to about 246 B.C.[2], and which about fifty years later made large conquests in India. The Afghān cradle of the extended kingdom broke off from the Indian accretions; part of it fell to the Parthians, and the rest was conquered about 130 B.C. by the Sakas, a tribe from Central Asia whose name is preserved in Seistān (*Sakastene*). Less than two centuries afterwards the Yueh-chi, another horde from the same locality, crushed out the last remnants of Greek rule, and also expelled the Parthians. Kanishka, the greatest of their kings (the 'Kushans'), ruled up to Benares on the east and Mālwā or the south. He stands next to Asoka in the legends of Buddhism as a protector and spreader of the faith, a builder of *stūpas*, and the convener of a great council which laid down the sacred canon of Northern Buddhism. The empire of Kanishka fell to pieces not long after his death; but Turkī kings of his race

[1] *Paktyike*, the Pashtū country, is a term used by Herodotus (iii, 102) for *Arachosia*.

[2] Western Afghānistān remained longer in Seleucid hands, and then passed successively to the Parthians, the Sassanids, and the Arabs.

reigned for several centuries after in the Kābul valley[1], and the Chinese pilgrim Hiuen Tsiang (seventh century A.D.) found them still professing Buddhism. About the end of the ninth century the Turkī Shāhis gave place to Hindu rulers, who finally disappeared before the onslaught of the Ghaznivids.

Muhammadan dynasties. The Ghaznivids.

The Arabs, after overthrowing the Persian empire of the Sassanids at the battle of Nehāwend (642), occupied Western Afghānistān, and Herāt became one of the principal cities of the Muhammadan world; but their efforts to add Kābul to their territories were foiled by the resistance of the Shāhi kings. On the break-up of the Caliphate, the Persian Saffārids (ninth century) ruled for a short time in Herāt and Balkh, and were succeeded by the more powerful Sāmānids, and they in turn by the Turkish house of Ghazni. The greatest of the Ghaznivids was Mahmūd the Iconoclast (998–1030), who ruled over Afghānistān, Trans-Oxiana, Western Persia, and the Punjab, and made many expeditions farther into India, which served the double purpose of spreading the faith and affording plunder from the unbeliever. Mahmūd was, however, much more than an ordinary Asiatic conqueror. 'He founded and endowed a university at Ghazni, and his munificence drew together perhaps the most splendid assemblage of literary genius, including the poet Firdausī, that any Asiatic capital has ever contained. Ghazni was enriched with palaces and mosques, aqueducts and public works, beyond any city of its age; for Mahmūd had known how to learn from India as well as to plunder it[2].' After his death his outlying possessions in the west and north fell into the hands of the Seljūk Turks, while the Afghān house of Ghor finally dispossessed his descendants first of their remaining Afghān, and then of their Indian, dominions.

The Ghorids. Timūr. The Mughals.

The greatest of the Ghorids was Shahāb-ud-dīn Muhammad (1173–1206), who conquered the whole of Northern India and was the virtual founder of the first Muhammadan empire of Delhi. On his death this empire started into independent existence under his Turkish viceroy, the founder of the Slave-King dynasty, and the Ghorids sank back into insignificant Afghān princes. After a brief epoch of incorporation in the short-lived empire of Khwārizm (Khiva), Afghānistān was overrun by the Mongol hordes of Chingiz Khān; and the greater part of it remained under his descendants till the advent of that

[1] The recent researches of Dr. Stein have thrown light on this dynasty, which adopted the Persian title of Shāhi.

[2] S. Lane-Poole, *Muhammadan Dynasties*, p. 288. Mahmūd's Ghazni was destroyed by the Ghorids in 1153.

other great scourge of Asia, Tīmūr Lang, who subdued the whole country and then passed on to sack Delhi (1398). After his death (1405) his mighty empire soon fell to pieces, but his descendants continued to rule in Herāt, Balkh, Ghazni, Kābul, and Kandahār. One of them—Bābar, then king of Badakhshān, Kābul, and Kandahār—descended upon India at the head of a Turkī-Afghān army in 1525, and in 1526 overthrew Sultān Ibrāhīm Lodī of Delhi (himself of Afghān descent) at Pānīpat, and thus laid the foundation of the Mughal empire in India. Bābar did not, however, live long enough to consolidate his Indian conquests, which were confined to the Punjab and the United Provinces; and his son Humāyūn was driven from India by Sher Shāh, possibly a descendant of the house of Ghor, and only returned shortly before his death. The real builder of the mighty Mughal empire which dominated the greater part of India was Bābar's grandson, Akbar (1556–1605). From this time the Afghān possessions of the dynasty became of secondary importance. Badakhshān had been occupied by the Uzbegs; Herāt, and later Kandahār, fell under the Persian dynasty of the Safavids; and Ghazni and the Kābul province were all that were left in undisputed Mughal possession.

Nādir Shāh. Ahmad Shāh Durrāni.

In 1708 the Ghilzais of Kandahār threw off the Persian yoke, and a few years after defeated the Safavids in Persia itself, while the Abdālis (Durrānis) took Herāt and overran Khorāsān. Both clans were expelled from Persia by the great Nādir Shāh, who followed them up into Afghānistān, and by 1738 was master of the whole country, including the remaining Mughal possessions. Thence he made the celebrated expedition which resulted in the sack of Delhi (1739), but did not extend his permanent conquests beyond the Indus. On his assassination in 1747 Afghānistān became, for the first time for many centuries, a national monarchy under Ahmad Shāh, the Sadozai chief of the Abdāli or Durrāni tribe. Ahmad Shāh, who reigned till 1773, extended his sway over Khorāsān, Kashmīr, Sind, and the Punjab. He is best known in Indian history by his famous victory over the Marāthā hosts at Pānīpat (1761), which dissipated their dream of universal dominion in India and indirectly paved the way for British supremacy.

Successors of Ahmad Shāh.

Ahmad Shāh was succeeded by his son Tīmūr, during the twenty years of whose reign Sind was lost to the Durrāni kingdom[1], Balkh and other districts in Afghān-Turkistān became virtually independent, and the foundation of revolt was laid in Khorāsān and Kashmīr. On the death of Tīmūr Shāh

[1] It was again occupied, but for a very short time, by Shāh Shujā.

in 1793, his son Zamān succeeded, and during the short term of his troubled reign the Punjab east of the Indus was lost. In 1799 Mahmūd, another son of Tīmūr, seized the throne, which in 1803 passed, as the result of a conspiracy, to his brother Shujā Mirza, henceforward known as Shāh Shujā-ul-Mulk. In 1809, in consequence of the intrigues of Napoleon in Persia, Mr. Mountstuart Elphinstone was sent as envoy to Shāh Shujā at Peshāwar, without any profitable result; for while the British mission was at Peshāwar grave events were occurring in Afghānistān. Shāh Shujā's administration was unpopular; the flower of his army was engaged in crushing a rebellion in Kashmīr; and the opportunity was taken by the ex-king, Mahmūd Shāh, to strike a blow for himself. Shāh Shujā was defeated and fled, and Mahmūd was (1809) for a second time proclaimed king. Six years later Shāh Shujā arrived, a refugee, at the British station of Ludhiāna, in the Punjab. Mahmūd reigned nine years; but the real power was in the hands of his able Wazīr, Fateh Khān, the eldest son of Paindeh Khān, Bārakzai, who expelled the Persians from Herāt, which they had seized. In 1817 Fateh Khān was blinded by his jealous sovereign, an act which sealed the fate of the Sadozai dynasty. Muhammad Azīm, the full brother of Fateh Khān, and Dost Muhammad, his half-brother, took the field to avenge the Wazīr's wrongs, with the result that Mahmūd fled from Kābul and was deposed in 1818, having first caused Fateh Khān to be murdered.

The Bārakzais. Dost Muhammad.

For some years there was now no settled ruler in Afghānistān. Muhammad Azīm held Kābul and was the principal administrator of the kingdom; but he was neither king nor Amīr, and his brothers, who were governors of provinces, and other Afghān chiefs could scarcely be said to obey him. Meanwhile the kingdom was falling to pieces. Herāt was alienated; Afghān-Turkistān and Badakshān were lost; and Ranjīt Singh had conquered Kashmīr, Multān, Dera Ghāzi Khān, and Attock, and was threatening Peshāwar, which he secured after defeating the Afghān army at Naushahra in 1823. Muhammad Azīm died in the same year; civil war ensued between the remaining Bārakzai brothers. In 1826 Dost Muhammad made himself lord of Kābul and Ghazni, to which he soon after added Jalālābād. In 1835, after defeating an attempt by Shāh Shujā to regain his lost kingdom, he assumed the title of Amīr.

First Afghan War, 1838–1842.

At the end of 1836 the proceedings of Russia and the relations between the Amīr and Ranjīt Singh created uneasi-

ness, which induced the British Government to depute Sir Alexander Burnes to the Amīr's court. The mission, professedly a commercial one, had also in view the checking of the advance of Persia on Herāt and the establishment of peace between the Amīr and Ranjīt Singh. Burnes was well received, but the Amīr's demand that the British should help him against Ranjīt Singh was rejected. While communications were still in progress, a Russian officer, Captain Vikovitch, arrived in Kābul. Lord Auckland demanded his dismissal, and the renunciation on Dost Muhammad's part of all claim to the former Afghān provinces in the possession of Ranjīt Singh. These conditions were refused, and the rash resolution was then taken to re-establish Shāh Shujā on the Afghān throne. A treaty was concluded with Ranjīt Singh, under which he obtained from Shāh Shujā the formal cession of all the territory he had acquired from the Afghāns, and agreed to co-operate cordially with the expedition about to be dispatched to Kābul to dethrone Dost Muhammad. In spite of this treaty, Ranjīt Singh eventually declined to let the British expedition cross his territories, though a Sikh force, with Sir Claud Wade and a small British detachment, advanced through the Khyber Pass. The 'Army of the Indus,' amounting to 21,000 men, assembled in Upper Sind (1838), and advanced through the Bolān Pass, under the command of Sir John Keane. Kandahār was occupied in April, 1839, and Shāh Shujā was crowned in his grandfather's mosque; Ghazni was captured in July. Dost Muhammad, finding his troops deserting, crossed the Hindu Kush and Shāh Shujā entered the capital (August 7). The war was thought to be at an end, and Sir John Keane returned to India, leaving behind at Kābul 8,000 men, besides Shāh Shujā's force, with Sir William Macnaghten, assisted by Burnes, as special Envoy.

During the two following years Shāh Shujā and his allies remained in possession of Kābul and Kandahār. Dost Muhammad surrendered in November, 1840, and was sent to India. From the beginning, however, insurrection against the new government had been rife. In November, 1841, revolt broke out violently at Kābul with the massacre of Burnes and other officers. Disaster after disaster occurred. At a conference with Dost Muhammad's son, Akbar Khān, who had taken the lead of the Afghāns, Sir William Macnaghten was murdered by that chief's own hand. On January 6, 1842, after a convention to evacuate the country had been signed, the British garrison, still numbering 4,500

soldiers, of whom 690 were Europeans, with some 12,000 followers, marched out of the camp. The winter was severe, the troops demoralized, the march a scene of confusion and massacre, and the Afghāns made hardly a pretence of keeping the terms of the convention. On January 13, the last survivors of the force mustered at Gandamak only twenty muskets. Of those who left Kābul, Dr. Brydon alone reached Jalālābād, wounded and half-dead, but ninety-two prisoners were afterwards recovered. The garrison of Ghazni had already been forced to surrender; but General Nott held Kandahār with a stern hand, and General Sale, who had reached Jalālābād from Kābul at the beginning of the outbreak, maintained that important point gallantly.

To avenge these disasters and recover the prisoners, preparations were made in India on a fitting scale. In April, 1842, General Pollock relieved Jalālābād, after forcing the Khyber Pass, and in September occupied Kābul, where Nott, after retaking and dismantling Ghazni, joined him. The prisoners were recovered from Bāmiān; the citadel and central bazar of Kābul were destroyed; and the army finally evacuated Afghānistān in December, 1842. Shāh Shujā had been assassinated in April, 1842; and Dost Muhammad, released by the British, was able to resume his position at Kābul, which he retained till his death in 1863.

Later years of Dost Muhammad.

In 1848, during the second Sikh War, Dost Muhammad, stimulated by popular outcry and by the Sikh offer to restore Peshāwar to him, crossed the frontier and took Attock. An Afghān cavalry force was sent to join Sher Singh against the British, and was present at the battle of Gujrāt (February, 1849). The Afghāns were ignominiously routed and hotly pursued to the passes. The Peshāwar territories were then annexed to British India, and all hope of recovering them for the Afghān dominion was lost.

In 1850 Dost Muhammad reconquered Balkh; and in 1855 the renewal of friendly intercourse between the Amīr and the British Government led to the conclusion of a treaty at Peshāwar, while in the same year the Amīr made himself master of Kandahār. The year 1856 witnessed a new Persian advance to Herāt, ending in its capture, and the British expedition to the Persian Gulf which resulted in its relinquishment to an independent ruler. In January, 1857, the Amīr had an interview at Peshāwar with Sir John Lawrence, Chief Commissioner of the Punjab, at which he was promised arms and a subsidy for protection against Persia. In consequence

of this treaty a British mission under Major Lumsden proceeded to Kandahār. The Indian Mutiny followed, but in spite of Afghān excitement the Amīr remained faithful to the British alliance.

Sher Alī. In 1863 Dost Muhammad captured Herāt after a ten months' siege. He died there thirteen days later, and was succeeded by his son, Sher Alī Khān. The latter passed through many vicissitudes in rivalry with his brothers and nephews, and at one time (1867) his fortunes were so low that he held only Balkh and Herāt. By the autumn of 1868, however, he was again established on the throne of Kābul, and his competitors were beaten and dispersed. In April, 1869, Sher Alī Khān was received at Ambāla by the Earl of Mayo, who had shortly before succeeded Sir John Lawrence as Viceroy. Friendly relations were confirmed, and the Amīr received the balance of a donation of £120,000 which had been partly paid by Sir John Lawrence. A present of artillery and arms was also made to him, followed by occasional pecuniary aid.

In the early part of 1873 a correspondence between the Governments of Russia and Great Britain resulted in a declaration by the former that Afghānistān was beyond the field of Russian influence, while the Oxus, from its supposed source in Lake Victoria to the western limit of Balkh, was recognized as the frontier of the State. The principal events that followed were the Amīr's efforts (1873) to secure a British guarantee for his sovereignty and family succession, and Lord Lytton's endeavours (1876–7) to obtain his consent to the establishment of British agencies in Afghānistān. The failure of these negotiations led to estrangement between the two Governments; and in July, 1878, a Russian mission was received with honour at Kābul, while Sher Alī shortly afterwards refused permission for a British mission to cross his frontier.

Second Afghān War, 1878–1880. After some remonstrance and warning, an ultimatum was dispatched, and, no reply being received up to the last date allowed, the Amīr's attitude was accepted as one of hostility to the British Government. In November an invasion of Afghānistān was decided upon, and within a few days the British forces were in full occupation of the Khyber Pass and the Kurram valley, after inflicting severe defeats on the Afghān troops. Kandahār was occupied in January, 1879, and Kalāt-i-Ghilzai and Girishk a few weeks later. The Amīr fled from Kābul in December, 1878, accompanied by the members of the Russian mission, and died, a fugitive, at Mazār-i-Sharīf in Afghān-Turkistān three months later. His second son, Yakūb Khān, who had been kept a close prisoner at Kābul, but was released before his flight, was recognized by the people as Amīr. In May, 1879, Yakūb voluntarily came into the British camp at Gandamak and signed the treaty which bears the name of that place. By its terms the Amīr ceded the Kurram valley, Pishīn, and Sibī, while the control of the Khyber and Michni Passes, and of relations with the independent tribes in their neighbourhood, was retained by the British Government. The Amīr also agreed to the appointment of a British Resident at Kābul, and to the complete subordination of the foreign relations of Afghānistān to British influence. Major Sir Louis Cavagnari was shortly afterwards appointed Resident, and was received at Kābul with great apparent cordiality by the Amīr. Owing, however, to intrigues, which will probably never be unravelled, the fanatical party was allowed to gain head. In September, 1879, the Residency was attacked by a rabble of townspeople and troops, and the Resident and his escort were murdered after a valiant defence.

The Kandahār force, which had not at this time entirely evacuated Afghānistān, was ordered to concentrate at Kandahār. Simultaneously, a force under General (now Lord) Roberts marched by the Kurram route, and after routing an Afghān army in the neighbourhood of Chārāsia, took possession of Kābul in October, 1879. Yakūb Khān, who had come into the British camp, now abdicated, and was removed to India, where he has since resided. The Bāla Hissār at Kābul was partially destroyed, and the city remained under British occupation for nearly a year. During the winter of 1879–80 the British force at the capital was for a time in no little danger, owing to a general tribal rising which was not suppressed without severe fighting. A new Amīr, Abdur Rahmān Khān, a grandson of Dost Muhammad and nephew of Sher Alī, was recognized by the British Government in July, 1880; and the punitive purpose of the expedition having been accomplished, the British troops were withdrawn from Kābul in August of that year.

Meanwhile Sardār Sher Alī Khān, a Bārakzai of Kandahār, had been formally installed by the British as independent Walī of the Kandahār province in May, 1880. In July, Sardār Muhammad Ayūb Khān, a younger brother of Yakūb Khān, who had advanced from Herāt, inflicted a crushing defeat on a brigade of British troops at Maiwand and invested Kandahār.

A relieving force under General Roberts left Kābul on August 8, arrived at Kandahār on the 31st, and on September 1 totally defeated Ayūb Khān, whose camp, artillery, and baggage were captured, the Sardār escaping with a handful of followers. This victory immediately quieted the country, and the last of the British forces evacuated Southern Afghānistān in April, 1881. Sher'Alī Khān had found himself too weak to maintain the position conferred on him, and had retired, at his own request, to India, where he ended his days as a British pensioner. Within three months of the British withdrawal, Ayūb Khān, who had been maintaining himself with spirit at Herāt, again took the field, and, after defeating Amīr Abdur Rahmān's troops, occupied Kandahār. He was, however, utterly defeated by the Amīr in September, 1881, and fled towards Herāt; but that city had, meanwhile, been occupied by one of the Amīr's lieutenants, and the Sardār had to seek refuge in Persia. He came to India in 1888, and has since resided there.

Abdur Rahmān. Early years.

The position originally offered by the Government of India to Abdur Rahmān Khān was that of Amīr of Kābul only. As shown above, the course of events placed him in possession of Kandahār and Herāt, in addition to the Kābul province, within a year of his ascending the throne. In the agreement entered into with the Amīr there was no attempt to fetter his independence, except with regard to external relations, and these, it was stipulated, must be conducted subject to the control of the Government of India. The Amīr accepted this stipulation, which has ever since been the main condition of the relations between the British Government and Afghānistān.

After the defeat of Ayūb Khān and the capture of Kandahār, Abdur Rahmān Khān returned to Kābul, and proceeded to establish his rule on a firm basis. The Sardārs from whom he had most to fear had been defeated, deported to India, or disposed of in other methods consistent with Afghān custom. There were still refractory tribes to be dealt with, but sundry risings were suppressed without much difficulty. In 1883 a personal subsidy of 12 lakhs of rupees a year was granted to the Amīr by the Government of India, on the understanding that it was to be devoted to the payment of his troops and to other measures required for the defence of his north-west frontier.

Delimitation of Afghān boundaries to the north.

Early in 1884, on the Russians occupying Merv, the necessity for demarcating the northern boundaries of Afghānistān from Persia to the Oxus became apparent. After an exchange of communications between the British and Russian Governments, it was arranged, with the Amīr's concurrence, that a Joint Commission should meet at Sarakhs in the autumn of 1884 and proceed to delimitate the boundary on the spot. Sir Peter Lumsden, the British Commissioner, duly arrived on the frontier, but the Russian Commissioner failed to put in an appearance; and in March, 1885, while negotiations were still in progress between the British and Russian Governments, a Russian force attacked and defeated the Afghāns at Panjdeh. Fortunately, at this critical moment, the Amīr was in India on a visit to the Viceroy, with the result that war was averted and negotiations were resumed in London. It was not, however, until the following September that final arrangements for demarcation were agreed to between the British and Russian Governments. Work was commenced in November, 1885, and by June, 1886, the frontier had been definitely fixed and boundary-pillars constructed from Zulfikār to the meridian of Dukchi, within 40 miles of the Oxus. The Joint Commission found it impossible to come to an agreement as to the point at which the frontier line should meet the Oxus; but in the following year, at St. Petersburg, a settlement was arrived at by mutual concession, and demarcation was completed on the ground in July, 1888.

Revolts of Ghilzais and Muhammad Ishāk.

Simultaneously with the return to India of the Afghān Boundary Commission in 1886, several important sections of the Ghilzais, alienated by the oppressive measures of the Amīr, threw off their allegiance, and for a time matters looked serious. In the end the ill-armed and undisciplined tribesmen were defeated; and though the rebellion broke out afresh in 1887, it was effectually crushed before the end of that year.

In 1888 Abdur Rahmān Khān had to meet the most serious revolt against his authority experienced during his reign. His cousin, Muhammad Ishāk Khān, who had maintained a semi-independent position as Governor of Afghān-Turkistān, suddenly threw off all semblance of allegiance and caused himself to be proclaimed Amīr. At one time the revolt nearly succeeded, the Amīr's troops having met with a sharp reverse; but the fortunes of war changed, and the rebels were completely defeated at Ghazni Ghak. Muhammad Ishāk Khān escaped to Bokhāra, where he has since remained, in receipt of a pension from the Russian Government. The year 1890 saw a serious disturbance in the Fīroz Kohi country, the Shinwāris in rebellion, and operations in progress against the Hazāras. The Amīr's military measures in connexion with all these matters were successful, though the campaign in the

Hazārajāt was not brought to a conclusion until a year or two later. In 1891 the boundary between Persia and Afghānistān in the vicinity of Hashtadān, which had been under discussion for four years, was demarcated by Major-General C. S. Maclean.

Further settlement of northern boundaries.

In 1893 negotiations were carried on between the British and Russian Governments concerning the Pāmirs and the Afghān frontier on the Upper Oxus; and it became necessary to depute an officer to Kābul to explain to the Amīr the terms of the agreement concluded between the two powers, which involved his withdrawal from trans-Oxus territory. Sir Mortimer Durand, Foreign Secretary to the Government of India, was selected for this mission, and he was instructed at the same time to endeavour to come to an understanding with the Amīr in regard to the boundary between Afghānistān and India and tracts within the British sphere of influence. The Amīr agreed to withdraw from the territory which he was occupying beyond the Oxus, and received in exchange the cis-Oxus district of Darwāz, at that time belonging to Bokhāra. A boundary line between British and Afghān territory was at the same time agreed upon; and to mark their sense of the friendly spirit in which the Amīr had entered into the negotiations, the Government of India raised his subsidy to 18 lakhs of rupees a year.

Delimitation of British-Afghan boundaries.

The delimitation of the British-Afghān boundary was divided into sections, and was carried out by joint commissions during the years 1894–6, the only portion remaining undemarcated being a small section in the vicinity of the Mohmand country and the Khyber Pass. In 1895, the British and Russian Governments having concluded an agreement defining their respective spheres of influence east of Lake Victoria, the Afghān boundary line between that lake and the Chinese frontier on the Taghdumbāsh watershed was demarcated by British and Russian Commissioners, and the Amīr undertook the administration of Wākhān. The Amīr's operations for establishing his suzerainty over KĀFIRISTĀN were concluded in 1896.

Accession of Habīb-ullah Khān, 1901.

Abdur Rahmān Khān died at Kābul in October, 1901, after reigning twenty-one years, and was succeeded by his eldest son, Habīb-ullah Khān. The late Amīr, though ruthless, was a great and powerful ruler, and possessed administrative talents of a very high order. He gave Afghānistān what it had never possessed since the days of its independence—a strong central government, supported by an army of which the organization and equipment have recently been improved; and the peaceful succession of his son furnishes the strongest evidence of his success in this direction.

During the five years which have passed since Amīr Habīb-ullah Khān succeeded his father, there have been no disturbances of any importance in Afghānistān. The new ruler has introduced a few internal reforms, including the reduction of taxes, and has paid much attention to military organization. A British mission under Major (now Sir) A. H. McMahon was dispatched to Seistān in January, 1903, to settle a boundary dispute which had arisen between the Afghāns and Persians consequent on a change in the course of the Helmand; and in the following year Major McMahon delivered his award, which was accepted by both States. In December, 1904, Sardār Ināyat-ullah Khān, eldest son of the Amīr, paid a state visit to the Viceroy at Calcutta, returning to Kābul in the following month. In March, 1905, as the result of the deputation to Kābul of a British mission under Mr. (now Sir) Louis Dane, Foreign Secretary to the Government of India, a treaty between the British Government and Habīb-ullah Khān was signed, continuing the agreements and engagements which had existed with Abdur Rahmān Khān. The Amīr himself visited India in 1907.

Archaeology.

The various influences evident in the antiquities of Afghānistān are Persian, Greek, Indo-Buddhist, and Muhammadan. The basin of the Kābul river abounds in remains of the period when Buddhism flourished. In the Koh-i-Dāman, north of Kābul, are the sites of several cities, the greatest of which, called Beghrām, has furnished coins in thousands, and has been supposed to represent Alexander's *Nicaea*. The Muhammadans, however, have overturned and demolished every kind of Buddhist or Hindu monument that they found, and the only remains left are those that have in the course of ages been earthed up or concealed.

North of the Koh-i-Bāba, but in the Kābul province, the most remarkable of the remaining relics of a bygone period are the famous colossi at Bāmiān, with the adjoining caves, and the remains of the mediaeval city of Bāmiān, which was destroyed by Chingiz (1222). In the same locality are the great fort called Saiyidābād and the ruins of Zohak. At Haibak in Afghān-Turkistān are numerous caves like those of Bāmiān. Balkh seems to have little or nothing to show on the surface, though excavation might be richly rewarded. The little-known valleys of Badakhshān and Kāfiristān contain remains of interest, but our information regarding this region is exceedingly scanty.

The tombs, minarets, and mosques erected by Mahmūd at Ghazni in the eleventh century are now in a ruinous state, but when covered with the richly coloured Saracenic tiles of that period must have presented a handsome appearance. The Taimani country, once the seat of a powerful kingdom, contains many ruins of historical and archaeological interest. The most important are those at Yakhān Pain, south-west of Taiwāra in the Ghorāt. Here are the remains of an ancient city, covering a large extent of ground and comprising massive ruins of forts and tombs. This was probably the Ghor taken by Mahmūd of Ghazni, and afterwards the seat of the brilliant but short-lived Ghorid dynasty. In the valley of the Tarnak are the ruins of a great city (Ulan Robat), supposed to be the ancient *Arachosia*. Near Girishk, on the Helmand, are also extensive mounds and other traces of buildings, and the remains of several great cities exist in the plain of Seistān. The latter ruins, including those of Pulki, Kila-i-Fateh, Nādāli, Chakansūr, Zahīdān, Dushāk, Peshāwarān, and Samūr, mark the ravages of Tīmūr Lang (1383–7). At Nādāli the outlines of an extensive circuit of massive walls are still visible: at the present time the high mound inside, on which the ancient citadel stood, is surmounted by a mud fort occupied by 100 Afghān *khāsādārs*. Local legend has it that Nādāli was the capital of the great Nimrod.

Major A. H. McMahon, while on duty in Seistān in the spring of 1903, was allowed to visit the famous ruins of Sar-o-Tar, about 20 miles east of the Helmand in Afghān-Seistān. He is probably the first European to see the ruins, and has recorded the following interesting note about them:—

'We found Sar-o-Tar to consist of a huge mass of ruins, marking an old fortified city, with three lines of massive walls in eccentric circles round a high citadel. Nothing but the citadel and the walls are now left standing. All are of mud brick, on burnt brick foundations. The greater part of the ruins is now buried in sand, and, from the rate at which the invading lines of sand-hills are advancing, little will soon be left uncovered. The ground, not only among the ruins, but for miles around, is thickly strewn with broken pottery, bits of glass vessels and bangles, and broken brick. Treasure-seekers come to these ruins after rain and pick up seals and coins, and occasionally jewellery. Sar-o-Tar is only one of innumerable massive ruins which stretch on either side as far as the eye can see. These present an almost continuous line of ruins from Kila-i-Fateh to Amīrān and Chahil Burj—a distance of some 40 miles. Marks of old canals and watercourses are abundant among the sand-hills, showing that this tract, now a waste of desert and sand, was once cultivated. Sar-o-Tar is said to have once been the capital of the country, before its devastation by Tīmūr Lang.'

Another interesting place is Takht-i-Rustam, in the hills two miles west of Haibak, where General Maitland, in 1886, found carefully cut caves, containing large arched chambers, of undoubted Buddhist origin. One of these chambers measures 37 feet square, its domed roof rising to a height of 38 feet, while light is afforded by a window cut in the side of the hill. Bābar's tomb at Kābul, built about the middle of the sixteenth century, is a plain domed building of the Delhi-Pathān outline. Bābar's mosque, in front of his tomb, is a small marble building with no pretensions to beauty. Ahmad Shāh's tomb at Kandahār (1773), a domed octagonal building overlaid with coloured porcelain tiles, forms a remarkable object in the midst of the city.

Population.

The inhabitants of Afghānistān consist of different races and nationalities, with rival interests and antagonistic ambitions. The only common bond of union is that of religion, but even this is weakened by the distribution of the people between the two great hostile sects of Islām, the Sunni and the Shiah. The latter, of whom the Kizilbāshis and the Hazāras are the chief representatives, are greatly in the minority, and are from time to time subjected to persecution by the dominant Sunnis.

In the absence of anything approaching an accurate census, it is only possible to form a rough estimate of the total population subject to the Amīr. A figure between 4½ and 5 millions may be taken as fairly near the mark. It is impossible to say what may have been the number in ancient times; but in view of the ruins of the great cities found in different parts of the country, compared to which the Kābul of to-day is insignificant, the probability is that the population in bygone centuries was considerably larger.

Afghān races.

The races of Afghānistān may be classed as Afghān and non-Afghān, of whom the former predominate in power and character, if not in actual numbers. The Afghāns claim to be *Bani-Israil*, and insist on their descent from the tribes who were carried away from Palestine to Media by Nebuchadnezzar. This theory is, however, regarded by modern ethnologists as a mere legend. There is good reason to suppose that the Afghāns are mainly Turko-Irānian, the Turkī element predominating, while there must have been some infusion of Semitic blood, at any rate after the early Islāmic conquests.

Durrānis.

The Durrānis or Abdālis are the ruling race, and with the

other great Afghān clan, the Ghilzais, probably number a million and a half. The country of the Durrānis may be regarded as comprising the whole of the south and south-west of the Afghān plateau, and mainly the Kandahār province and the tract between Kandahār and Herāt.

Ghilzais. The Ghilzais, with whom may be grouped the Shinwāris, are the strongest of the Afghān clans and perhaps the bravest. They occupy the high plateau north of Kandahār, and extend, roughly speaking, east to the western ranges of the Sulaimān mountains and north to the Kābul river. They are also to be found in Herāt, Kābul, and Farrah. A popular theory of the origin of the Ghilzais traces them to the Turkish tribe of Khiljī, once occupying districts bordering the upper course of the Jaxartes, and affirms that they were brought into Afghānistān by Sabuktagīn, father of Mahmūd of Ghazni, in the tenth century. They themselves claim descent from Ghal-zoe, 'thief's son,' the result of a prenuptial connexion between Shāh Husain, a Ghorī whose ancestors came from Persia, and Bībī Mato, grand-daughter of Kais Abdur Rashīd, who is alleged to have been thirty-seventh in descent from Malik Tālūt (King Saul). Major McMahon, who has made a special study of the question, says that he has never heard any doubt cast on this origin of the clan, which is, however, in no way inconsistent with subsequent Turkī accretions.

Non-Afghan races. Tājiks. Of the non-Afghān races the most numerous are the Tājiks ('strangers'), estimated at 900,000. They are intermingled with the Afghāns throughout the country, though their chief localities are in the west, especially in Herāt. They are regarded as the descendants of the old Irānian race, the original occupants of that part of the country; they call themselves Pārsiwān and speak a dialect of Persian. They are chiefly agriculturists, accept the Afghāns as their masters, and aspire to no share of the government. In the towns they follow mechanical trades and the like, which the Afghān seldom does.

Hazāras. Next in numerical importance are the Hazāras, numbering about half a million. They are mainly descended from Mongol tribes, though other races may be represented among them, but they generally speak a Persian dialect. Their habitat, known as the Hazārajāt, may be described as the tract south of the Band-i-Bāba, bounded by the Wardak country on the east and the Taimani plateau on the west. On the south their country is bounded by Zamindawar and other districts of Kandahār. The Hazāras, who are Shiahs, are a sturdy race of mountaineers, many of whom seek employment on Indian

railways during construction; of recent years a few have also been enlisted in the Indian army.

Aimāks. The Chahār Aimāks—the collective name given to the Jamshedīs, Fīroz Kohis, Taimūris, and Taimanis—belong to the Herāt province, and number close upon 180,000. All are semi-nomadic in their habits, and all speak dialects of Persian. The bulk of the Taimūris have, however, now migrated to Khorāsān.

Uzbegs. The Uzbeg population is estimated to number about 300,000, chiefly in Afghān-Turkistān; about one-third are to be found in Kataghān and as many more are scattered in parts of Badakhshān.

Kizilbāshis. An important class, though numbering less than 50,000, are the Kizilbāshis, Persianized Turks, whose immigration into Afghānistān dates from the time of Nādir Shāh (1737). They are chiefly to be found in Kābul (though none of the large cities is without them), employed as traders, doctors, writers, and latterly as clerks in the offices of the Amīr's government. They are Shiahs, but, in spite of this drawback in the eyes of the Afghān, frequently rise to high office in the civil administration of the country.

Other races. The Hindu population of Afghānistān, with whom the few Sikhs scattered through the country may be included, numbers about 35,000. They are, on the whole, well treated, though subject to special taxation which is not levied from other classes.

The rest of the population comprises Sāfis; Kashmīris; settlers from Hindustān; Laghmānis, Arabs, Saiyids, Parāchās; and last, for they have only recently come under the acknowledged sovereignty of the Amīr, the Kāfirs. The tract of country inhabited by these, known as KĀFIRISTĀN, is situated due north of Jalālābād, extending to the snows of the Hindu Kush. Their total number does not probably exceed 60,000. They have recently accepted Islām with little demur, their previous religion having been a somewhat low form of idolatry, with an admixture of ancestor cult and some traces of fire-worship.

Language and literature. The national tongue of the Afghāns is Pashtū (or Pakhtū, as it is called by the tribes in the north-east of the country), classed by the most competent critics as an Aryan or Indo-Iranian language. Hence the name Pathān (*Pakhtūn*; *Pakhtun*), which is sometimes used in India as a synonym for Afghān. Persian is the vernacular of a large part of the non-Afghān population, and its use is spreading rapidly among

the Afghāns even in the country districts. It is the language in which all official correspondence is carried on; it is mainly employed in the towns, and, in its classical form, is familiar to all educated Afghāns. Turkī is the vernacular of the indigenous population north of the Hindu Kush. A Persian dialect is used in Badakhshān, and various dialects are spoken in the Upper Oxus districts. In Laghmān and parts of the Jalālābād district, a dialect known as Laghmāni is generally spoken by the non-Afghān population; in Kāfiristān several distinct languages are found; and in the south-western corner of Afghānistān, and on the Afghān-Baloch border, Baluchi is the common language.

The oldest work in Pashtū is a history of the conquest of Swāt by Shaikh Mali, a chief of the Yūsufzais and leader in the conquest (1413–24). Afghān literature is rich in poetry, Abdur Rahmān (seventeenth century) being the best-known poet.

National characteristics. As a race the Afghāns are handsome and athletic, often with fair complexion, the features highly aquiline. Their step is full of resolution, their bearing proud and apt to be rough. Inured to bloodshed from childhood, they are familiar with death, audacious in attack, but easily discouraged by failure. They are treacherous and passionate in revenge, which they will satisfy in the most cruel manner, even at the cost of their own lives. Nowhere is crime committed on such trifling grounds, in spite of the extreme severity with which crimes are punished when brought home to the offenders. The women have handsome features of Jewish cast, fair complexions, sometimes rosy, especially in early life, though usually sallow. They are rigidly secluded; but in spite of this, and of the fact that adultery is almost invariably punished by death, intrigue is frequent. 'The pride of the Afghāns,' says Bellew, 'is a marked feature of their natural character. They eternally boast of their descent and prowess in arms and their independence. They despise all other races; and even among themselves, each man considers himself equal to, if not better than, his neighbour.' They enjoy a character for liberal hospitality; guests and strangers are fed free of charge in the village guest-houses; and by the law of honour known as *nānawatai*, the Afghān is expected, at the sacrifice of his own life and property if necessary, to shelter and protect any one, even an enemy, who in extremity may seek an asylum under his roof. This protection, however, only extends to the limits of the premises; and once beyond this, the host himself may

be the first to injure his late protégé. *Badal*, or retaliation, must be exacted for the slightest personal injury or insult, or for damage to property. Where the avenger takes the life of his victim in retaliation for the murder of one of his relatives, the act is termed *kisās*.

Religion and ceremonies. The Afghāns are ignorant of everything connected with their religion beyond its most elementary doctrines. In matters of faith they confine themselves to the belief in God, the Prophet, a resurrection, and a day of judgement. They are much under the influence of their Mullās, especially for evil. They are very superstitious in regard to charms, omens, astrology, and so forth, and are greatly addicted to the worship of local saints, whose shrines (*ziārats*) are found on every hill-top, sometimes in the form of a domed tomb, sometimes as a mere heap of stones within a wall. In the mind of the tribesman the saint or *pīr* is invested with the attributes of a god. It is he who can avert calamity, cure disease, procure children for the childless, or improve the circumstances of the dead; the underlying feeling, apparently, being that man is too sinful to approach God direct, and that the intervention of some one more worthy must therefore be sought.

The burial ceremonies do not differ from those of other Muhammadans. A man in his last moments is attended by a Mullā; he repeats appropriate prayers, and expires with his face towards Mecca. When he is dead, the corpse is washed, wrapped in a shroud, and buried, after the usual prayers have been said by a Mullā. Coffins are not ordinarily used, but among the well-to-do substantial white marble headstones are erected over the grave.

Marriage customs. The Afghāns purchase their wives, the price varying according to the circumstances of the bridegroom. A husband can divorce his wife without assigning any reason, and the wife may sue for divorce on good grounds before the Kāzī, but this procedure is little resorted to. If the husband predeceases the wife, his relations, in the event of a second outside marriage, receive the price that was paid for her. But the brother of the deceased has a preferential claim on the widow, and it is a mortal affront to him for any other person to marry her without his consent. The widow is, however, not compelled to take a second husband against her will; and if she has children, it is thought most becoming that she should continue in the state of widowhood. The common age for marriage is twenty for the man and fifteen or sixteen for the

woman; and, as a general rule, it may be said that a man marries as soon as he has the means to purchase a wife and maintain a family. The rich sometimes marry before the age of puberty; in the towns people marry earlier than in the villages; and in Eastern Afghānistān, boys of fifteen are married to girls of twelve, when the family can afford the expense. In general, men marry among their own clan, but Afghāns often take Tājik, and even Persian, wives. In the towns men have no opportunities of seeing women, and matches are made from considerations of expediency and through the agency of female relatives. A contract is drawn up and must be agreed to by the woman as well as the man, the consent of relatives being of no validity. In the country, where there is less restraint in the intercourse between the sexes, the match frequently originates in attachment. Polygamy is allowed by Muhammadan law, but the bulk of the people cannot afford to avail themselves of the permission. The rich occasionally exceed the legal number of four wives, and maintain concubines and female slaves as well; but the present Amīr has forbidden his subjects to take more than four wives, and as an example to his people, he publicly divorced all but four of his own wives in 1903. Polyandry is unknown. Slavery in the strict sense of the term no longer prevails in Afghānistān. Formerly every man of importance possessed slaves, chiefly Hazāras; but the practice of buying and selling slaves was declared unlawful by the late Amīr, and any such transaction now meets with severe punishment.

Food and dress.

Necessity compels the Afghāns to live soberly and frugally, and they subsist on fruit nearly half the year. Meat, unless swimming in grease, is not approved; and no meat may be eaten unless it is *halāl*, that is to say the animal must have its face turned towards Mecca and its throat must be cut in a particular part, to the accompaniment of certain words of prayer. Rice and wheaten bread are consumed by the well-to-do, the former generally cooked with meat and fat in the shape of *pilao*. The principal food of the villagers and nomads, out of the fruit season, is *krūt*, a kind of porridge made of boiled Indian corn, bruised between two stones, or simply unleavened bread, with which rancid grease is eaten.

The upper clothing of the men consists of two large robes, worn one over the other and known as the *kamīs* and the *choga* (*barak*)—very ample, and made of cotton or of camels'-hair cloth. For summer wear these are made without lining; for the winter they are wadded with cotton or lined with fur.

The under-garment is confined by a piece of muslin or long-cloth which is wound round the body: the outside one, and sometimes a third robe, is used as a cloak. The shirt (*kamīs*) is very full, and the sleeves particularly so. It is open at the side from the neck to the waist and falls over the trousers. The latter are excessively full, open at the foot and drawn in at the waist by a string. The head is covered with a large white or blue turban. The garments of the upper classes differ only in material, which is of silk or wool. During the winter almost every man wears a *postīn* or coat of sheepskin. Of recent years the tendency among the Sardārs and the officials at Kābul has been to adopt European clothing, and this fashion is spreading. Afghān women, when appearing in public, are clothed in the *yashmak* or *burka*, a cotton garment which covers the entire body. Small latticed holes are left for the eyes in the hood over the head.

Dwellings.

The Afghāns seem to have followed the same system for ages in the construction of their houses, sun-dried bricks being the material ordinarily used. Scarcity of wood has obliged the builders to construct vaulted roofs, in which art they excel. The houses are generally of one floor only, and the interior is concealed by a high external wall. At Kandahār the buildings are of a more showy description than elsewhere, considerable taste being shown in the embellishment of those belonging to the Sardārs and the wealthier classes.

Amusements.

The favourite amusement is the chase, which includes shooting, coursing with dogs, and hawking. Races are not uncommon, especially at marriages; wrestling and other trials of strength and skill are popular; while fighting quails, rams, and even camels, are kept for the sport which they show. Chess is played throughout the country, and games of marbles are indulged in by old as well as young.

Prevalent diseases.

The chief diseases attributable to the climate are fevers, principally intermittent and remittent, and their *sequelae*; rheumatism and catarrhs are generally prevalent. In the winter months acute pulmonary affections prevail, especially among the poor, who are unable to protect themselves against the severity of the season. From July to October bowel complaints, induced by the consumption of the fruits which grow in much profusion, claim many victims.

Syphilis, scrofula, stone in the bladder, skin complaints, and diseases of the eye are exceedingly common. Small-pox, though rarely epidemic, is always present in a sporadic form. Only three serious epidemics of cholera have been recorded

during the past twenty years; and plague, which has prevailed in India since 1896, has not so far appeared anywhere in Afghānistān.

Agri-culture.

The great variety of climate and elevation enriches Afghānistān with the products alike of the temperate and tropical zones. In most parts of the country there are two harvests—one sown in late autumn and reaped in summer, the other sown in spring and reaped in autumn. The first consists mainly of wheat, barley, and a variety of lentils; the second of rice, millet, Indian corn, and *dāl*. The higher regions have but one harvest, which is sown in spring and reaped at the end of autumn. Wheat is the staple food over the greater part of the country. Cultivated land is of two kinds, *ābi* and *lalmi*. *Ābi* is land irrigated by artificial means; *lalmi* is the term applied to land solely dependent on the rainfall. Artificial irrigation is very efficiently carried on by means of canals taking off from the rivers; by *kārez*, or subterraneous aqueducts, uniting several wells and conducting their water in one stream to the earth's surface at lower levels; and by surface channels leading the waters of natural springs from their source to the cultivated area. The latter are generally seen in the hilly districts, where the channels often run for miles along the slopes of intervening hills on their way to the fields. *Kārez* are very common in the southern and western portions of Afghānistān, where they have redeemed large tracts from the desert.

Besides the various grains above enumerated, Afghānistān produces most European vegetables, especially in the vicinity of the large towns. Peas, beans, carrots, turnips, beetroot, cabbages, onions, lettuces, cucumbers, tomatoes, are all grown where the soil is favourable. Potatoes are raised in small quantities in certain localities, but in many parts of the country they are unknown. Lucerne and clover are everywhere grown as fodder crops. A small amount of sugar-cane is cultivated in the eastern districts; but most of the sugar used is imported.

Opium is produced in the Herāt valley, and at Kābul, Kandahār, and Jalālābād, but not to any great extent. Cotton is grown in large quantities in the Herāt valley, and in a less degree in the Jalālābād district. Tobacco is grown generally wherever the climate is favourable. Almond trees and the castor-oil plant are common over a great part of the country, and furnish most of the oil used by the people, though sesamum and mustard and other oil plants are abundant. Madder abounds all over the west, and is largely exported to India.

Fruits.

The fruits of Afghānistān have a well-deserved reputation

and are very abundant. Apples, pears, almonds, peaches, quinces, apricots, plums, cherries, pomegranates, grapes, figs, and mulberries are grown in all the well-cultivated districts. Chief among these is the grape, of which there are over forty recognized varieties, many of surpassing excellence. Immense quantities of grapes and apricots are dried and exported to India. The fruit of the mulberry is dried and powdered, and is made into a palatable unleavened cake, which is largely consumed by the poorer classes in the Kābul district during the winter season. The walnut and the *chilgoza*, or edible pine, are found wild in the northern and eastern highlands; the pistachio also grows wild in the hills on the northern border of the Herāt province and in the Fīroz Kohi country and Kila Nao; and all are largely exported. The list of the fruits of Afghānistān may conclude with a reference to the melons, the varieties of which are almost as numerous, and quite as excellent, as the grapes.

Among other branches of industry introduced by the late Amīr was the manufacture of wine. Contrary though this is to the principles of the Muhammadan religion, wine of excellent quality was being made in 1901 by an Austrian employé of His Highness who has since left Afghānistān. In view of the unlimited quantity of grapes available, there is no reason why wine should not, in years to come, form one of the principal exports of Kābul.

Domestic animals.

Horses, camels, cows, sheep, and goats constitute the main wealth of the major portion of the inhabitants of Afghānistān. Till lately horses formed one of the principal exports; but before Abdur Rahmān Khān died, orders were issued forbidding their being sent out of the country, and though these injunctions are not strictly obeyed, there has been a very large falling off in the trade. Even carrying animals are registered and security taken from the owners that they will return. The indigenous species is the *yābu*, a hardy and somewhat heavily built animal of about 14 hands, used mainly as a baggage animal, but also for riding. Amīr Dost Muhammad took considerable pains to diffuse Arab horse blood throughout his territories. Abdur Rahmān Khān did still more to improve the breed, importing several English thoroughbred and Arab sires, and placing his stud under the management first of an English veterinary surgeon, and subsequently of one of his principal Sardārs. In 1893, when the Durand mission was at Kābul, there were no less than 3,000 registered brood mares in the villages within a 25-mile radius. Similar studs are

maintained at Balkh and Akchā. Oxen are generally used in the plough and for treading out corn, and also employed as beasts of burden. Cows are usually of a small breed, with the exception of those of Kandahār and Seistān, which resemble the English animal in both size and the quality of milk they yield. The sheep, which are almost entirely of the fat-tailed race, are of two kinds, the one having a white and the other a brown or black fleece. The exports of wool from Herāt and Kandahār are very large, much of it finding its way to the English market. Mutton forms the main animal food of the Afghāns. An extensive trade is done in the Herāt province and in Afghān-Turkistān in the skin of the unborn lamb, known to Europeans as Astrachan. The camel of Afghānistān is of a more robust and compact breed than the tall, leggy animal commonly used in India; the double-humped Kūchi or Bactrian camel is common in the north. The average load carried by an Afghān camel is about 400 lb.

Rents, wages, and prices.

There are five classes of cultivators in Afghanistān: (1) proprietors who cultivate their own land; (2) tenants who pay a rent in money or a fixed proportion of the produce; (3) *bazgars*, corresponding to the metayers of Southern Europe, who are small farmers paying a share of the produce; (4) hired labourers; (5) serfs who cultivate their lords' land without wages.

Land-ownership.

On the whole, the land is more equally divided in Afghānistān than in most countries. A great number of small proprietors cultivate their fields themselves, assisted by their families and sometimes by hired labourers. This system seems to have been general in former times and to have been disturbed by various causes. Extravagance or misfortune compels many to sell their lands; quarrels, or a desire for change, induce others to part with them; and the division of every man's estate among all his sons, which is enjoined by the Muhammadan law, soon renders each lot too small to maintain its proprietor, who consequently either gives it up to one of his brothers or sells it. Purchasers are found among those who have been enriched in the Amīr's service, by war, and by successful agriculture or commerce. Much land has likewise been brought under cultivation by individuals or communities who have taken measures to procure water for irrigation, on which so much depends in Afghānistān, and the soil thus reclaimed becomes the private property of the adventurers. Finally, some individuals have received large grants directly from the crown.

Rents.

The number of tenants, in the common acceptation of the word, is not great; and of those who rent land a great portion are middlemen, who let it out again to *bazgars*. The commonest term for a lease is one or two years; the longest period is five. Where land is cultivated by *bazgars* the landlord generally provides the whole of the seed, cattle, and implements of husbandry, the *bazgar* supplying nothing but labour. In some cases, however, the *bazgar* has a share in the expenses mentioned, and in others he supplies everything but the seed. The share of the *bazgar* varies: there are cases where he receives no more than one-tenth of the produce, and others where he is entitled to one-half. Agricultural labourers are principally employed by the *bazgar*; they are paid by the season, which lasts for nine months, beginning from the vernal equinox. They are fed, and in many places clothed, during this period by their employers, and they receive besides a quantity of grain and a sum of money.

Wages and prices.

In towns the common wage of a labourer is 100 *dinārs* (about $4\frac{1}{2}d.$) a day, with food. In Kandahār it amounts to 3 *shāhis* and 12 *dinārs* (between $6\frac{1}{2}d.$ and $7d.$). To show the value of this wage, it may be stated that in the towns wheat-flour can be purchased at 16 seers per rupee (about 24 lb. for a shilling), while in the country still cheaper rates prevail.

Minerals[1].

The reports of valuable minerals supposed to occur in Afghanistān have not generally been made by experts, and the identification of the minerals may thus sometimes be in doubt. But the following occurrences are probably well authenticated.

Impure graphite occurs in altered rocks of the palaeozoic age on the north slope of the Ak-Robāt Kotal, and on the Koh-i-Dāman in the Kābul district. The lower tertiary rocks in Afghānistān, as in North-Western India, contain seams of coal, while thicker and better seams are known among the older rocks having an age approximately corresponding to that of the Gondwāna system of India. East of Herāt there occurs a little coal of permian age, while at Chahil, north of the Kāra Koh, in Afghān-Turkistān, excellent and thick seams of triassic coal are known. At Shīsha Alang, west of Chahil, some 50 million tons of coal are within workable distance of the surface, while a few instances of anthracitic and graphitic material are reported from other localities. Bitumen occurs 10 miles north of Ghaznī, and at several places north of Kandahār in the

[1] Contributed by Mr. T. H. Holland, Director, Geological Survey of India.

cretaceous limestones. Oil-shales are found among the eocene rocks on the northern slope of the Band-i-Turkistān, near the village of Fanghān. Antimony, in two or three forms, is found abundantly on the Toba plateau, and has been reported from other localities, about which some doubt exists. Gold occurs three miles north of Kandahār city, at the zone of contact between the hippuritic (cretaceous) limestones and the intrusive trap. It is also obtained in small quantities from the north side of the Hindu Kush, and is said to occur in the alluvial deposits of the streams draining the Koh-i-Bāba. Other reported localities are the streams in Kohistān, and above Laghmān and Kunar. The silver mines which once existed near the head of the Panjshīr valley in the Hindu Kush are well-known, and silver deposits were also formerly worked near Herāt. Copper ores were formerly worked in the Shāh Maksūd range, and rich ores are also reported to occur at Nesh, 60 miles north of Kandahār. Minerals containing this metal are still more plentiful in Northern Afghānistān, especially in the country about Tezīn, east of Kābul. At Musye in the Shādkani Pass, on the right bank of the Sāgur river, copper ores crop out at the surface. Copper pyrite occurs in the Silāwat Pass, and at further points to the north-east along the strike of the same band of metamorphosed rocks. Some of these places have been worked. Lead ores are found at a large number of places, one of the best known being an old mine at Frinjāl in the Ghorband valley: the ore, found in an altered calcareous rock, has yielded on assay 58 per cent. of lead and 2 ounces of silver to the ton. Nickel in small quantities accompanies the gold-bearing lodes of Kandahār. Iron has been manufactured from magnetic sand, as in India; large deposits of iron ores are found near the passes leading to Bāmiān and in other parts of the Hindu Kush. Rubies are obtained from a crystalline limestone, at Kata Sang, near Jagdalak, between Kābul and Jalālābād: specimens of these were at one time mistaken for spinel, but there is no doubt about the reality of the one in the Calcutta Museum. Alum is manufactured from decomposed sulphurous shales in Zamindawar. Gypsum occurs largely in all the younger tertiary deposits, and in miocene strata it is sometimes accompanied by salt, as in the Herāt province and in Badakhshān; rock-salt is mined largely at Khānābād in Badakhshān. The alleged occurrence of asbestos in Afghānistān requires confirmation; a fibrous hydrate of magnesia, nemalite, which is found in quantity, superficially resembles

asbestos. Lapis lazuli is found near Firgamu in the Kokcha valley, where mining is still carried on. An excellent white marble is quarried at Kot-i-Ashrū, at the head of the Maidān valley, and a green marble at Khwāja Bogirār near Wazīrābād.

Arts and manufactures.

Good silk is produced along the Oxus in Afghān-Turkistān. Most of it is taken to Bokhāra and Meshed, and from it are made the best of the manufactured silks for which those cities are famous. A considerable quantity of silk is also produced in Herāt and Kandahār, but it is not of the same quality as that of Afghān-Turkistān. Of this silk only a small proportion is exported in the raw state, the bulk of it being manufactured locally into silk cloth, which finds a ready market. The carpet industry of Afghānistān has no longer the importance it used to possess, though a fairly large number of carpets are still made in the Herāt province. They are known as Adraskan and Sabzawar carpets, and are sold in Seistān, Quetta, and Peshāwar. *Namads*, felt floor-coverings of gay design, are also made throughout the Herāt province. *Postīns*, coats made from the dressed skin of the sheep, are produced throughout the country, those of Kābul being held in highest repute. Enormous numbers are sold in Afghānistān itself, and large consignments are sent to the Punjab, Baluchistān, and Sind. *Kākma*, *barak*, and *kurk* are chiefly manufactured in the Herāt province, and by the northern Hazāras. The first is a cloth woven from the soft hair of the camel, and is very expensive; the two others are soft, warm cloths woven from the wool of the sheep and the mountain goat. *Kurk* is far finer in texture than *barak*, but both realize high prices, and are consequently beyond the reach of the poor. Rosaries are extensively manufactured at Kandahār from chrysolite, and vary in price from R. 1 to Rs. 100. They are largely exported, Mecca being one of the principal markets.

Important workshops on British lines, with modern machinery under European superintendence, have been established during recent years at Kābul City, chiefly for the manufacture of arms and ammunition.

Trade.

No statistics are available for the trade of Afghānistān as a whole. The export trade between the Herāt province and Russian territory, and between Afghān-Turkistān and Bokhāra, is fairly extensive. The import into North-Western Afghānistān of Russian goods, chiefly textile fabrics, is on the increase, but has not yet assumed any large proportions. The value of exports to Khorāsān and Seistān in 1901–2 is estimated at 10½ lakhs of rupees, more than 40 per cent. being represented

by wool, the bulk of which is re-exported to Russia, France, and America. Imports from Khorāsān are unimportant.

The value of British Indian trade with Afghānistān for the year ending March 31, 1904, was about 150 lakhs, of which about 85 lakhs represented imports from India. These figures, if compared with those of the three previous years, indicate an upward tendency; but unless a radical change is introduced in the fiscal policy of the Afghān State, it will be long before we see a return to the figures of twenty years ago, when the trade with India was estimated at 1½ millions sterling. The present Amīr is said to have promised to make considerable reductions in the rates of dues and tolls which were levied during the previous reign on goods passing into Afghānistān; but except on through trade from India to Bokhāra, no reductions have been actually announced. As an instance of the crushing nature of these imposts, it may be mentioned that a duty of from 250 to 360 Kābuli rupees is charged on a camel-load (400 lb.) of indigo, and about 330 rupees on a camel-load of tea.

The chief imports from India are English and Indian piece-goods, twist and yarn, tea, indigo, sugar, hardware, and leather. A large business in wearing apparel has sprung up in recent years. The chief exports are asafoetida, dried and fresh fruits, *ghī*, silk, wool, *postīns*, hides and skins, carpets and druggets. Formerly several articles of trade were monopolized by the Amīr; but this practice has been discontinued, except, it is believed, as regards opium, timber, and the products of all mines, including salt. This timber monopoly forms the only approach to state interference in the matter of forests. There is no system of forest conservancy.

A relic of the old methods of Asiatic trade continues to the present day in the habits of the class of Afghāns commonly called Powindas, who spend their lives in carrying on traffic between India, Afghān-Khorāsān, and Bokhāra. These men, with their strings of camels and ponies, banded in large armed caravans for protection against the exactions of the tribesmen through whose territories they pass, push their way twice a year between Bokhāra and the Indus. Their summer pastures are in the highlands of Ghazni and Kalāt-i-Ghilzai. In the autumn they descend the Sulaimān passes, and enter India, their principal route being through the Gomal. At the Indus they have to deposit their arms until they return, for once in British territory they no longer require weapons for their protection. They leave their families and camels in the plains of the Punjab, and

take their goods by rail to Bengal, Karāchi, and Bombay, returning in the spring with goods purchased for the Afghān market. The name 'Powinda' does not apply to a special tribe or race, but to any, be he Ghilzai, Lohāni, Wazīri, or Kākar, who temporarily or permanently takes part in this singular community of wandering traders.

Communications. Roads.

The principal trade routes of Afghānistān are the following: (1) From India to Kābul, by the Khyber Pass and Jalālābād; (2) from India, by the Gomal Pass, to Ghazni and Kandahār; (3) from India, by Quetta, to Kandahār; (4) from Badakhshān, by Chitrāl, to Bājaur and Jalālābād; (5) from Bokhāra, by the Oxus ferries and Tashkurghān, to Kābul; (6) from Bokhāra, by Merv, to Herāt; (7) from Persia, by Meshed, to Herāt, Kandahār, and Kābul. Of these, the Khyber and Quetta roads are excellent; the latter is fit for wheeled traffic the whole distance, and the former for most of the way. There is, however, practically no wheeled carriage proper in the country, and merchandise is still transported on camels and ponies. Timber is the only article of commerce that is conveyed by water.

Postal arrangements.

A somewhat primitive postal system prevails, and there has been little improvement since it was introduced by Amīr Sher Alī in 1870. For two years after its introduction, stamps were not used on letters, the postal fee being collected in cash from the sender. The first issue of impressed stamps was in 1872, the face value being 1 *shāhi* (=1 anna), 1 *abbāsi* (=⅓ Kābuli rupee), 2 *abbāsis*, and 1 Kābuli rupee. These stamps are rare and much prized by philatelists. Until within the last few years, nothing in the shape of a post-mark was used for the defacement of stamps, the tearing off of a small piece denoting that a stamp had been used. Towards the end of the late Amīr's reign, the practice of using a seal for obliterating purposes was introduced. The stamps used in the time of Abdur Rahmān Khān were of the same values as in Sher Alī's reign, except that the 1 *shāhi* stamp was abolished. The supply of stamps was exhausted at the end of 1902, and Habīb-ullah Khān is said to intend adopting a stamp on European lines. Pending a decision as to this, no stamps are now used, the original arrangement of 1870 having been reverted to. Small parcels are carried through the post. Letters, as a rule, can only be posted or delivered at the larger towns, but an exception is made in favour of state officials, whose letters are delivered wherever they may be temporarily staying. There is no daily delivery, even at the capital, and postal *dāks* are limited to two

dispatches a week. There are no telegraphs in any part of Afghānistān, but the Amīr's principal garden-houses are connected by telephone with his palace at the Ark.

Famine.

Afghān-Turkistān suffered very much in 1872 from famine followed by an outbreak of cholera; but severe famines have been unknown in recent times in Afghānistān proper. Between 1895 and 1904 there were two periods of scarcity when the poorer classes suffered a good deal from high prices, but serious mortality from failure of crops has not occurred. During the periods of scarcity referred to the Amīr took measures to increase the grain supply, in the localities most affected, by importation from Turkistān.

Administration.

By agreement between the late Amīr and the Government of India, the foreign relations of Afghānistān are controlled by the British Government. In all other respects the State is independent. Succession to the throne generally falls to the strong hand, the recent accession of Habīb-ullah Khān being the first instance of the crown peacefully devolving from father to son since the death of Dost Muhammad. Prior to 1880 the power of the reigning monarch, though nominally absolute, was only so in the region which he himself administered. The outlying provinces were generally ruled by members of the reigning family, or other powerful Sardārs, only too apt to resent interference or to create disturbances when opportunity offered. Each governed after his own fashion; there was no unity or permanence; in peace or in war, chiefs and soldiers were ever ready to pass from one service to another. All this was changed under the iron rule of Abdur Rahmān Khān. From the first the key-note of his policy was centralization: he reduced the powers of the provincial governors, and created additional minor governorships having direct relations with Kābul. He deported many leading Sardārs who might have proved formidable opponents; not a few were executed or imprisoned; and at the time of his death in 1901, with the single exception of Afghān-Turkistān, which was nominally administered by his young son, Sardār Ghulām Alī Jān, each provincial governorship was in the hands of men of his own making.

In pursuance of this policy of centralization large government offices have been established at Kābul, and the different departments are at present apportioned among the Amīr's brothers under his own general supervision. It is not too much to say that no question of the smallest importance can be settled in the present day by even the most trusted of the provincial governors without previous reference to Kābul.

Provinces.

For administrative purposes, Afghānistān is divided into six provinces: namely, Afghān-Turkistān, Badakhshān (including Wākhān), Herāt, Kandahār, Farrah, and Kābul. Kābul is generally administered by the Amīr himself, but has recently been made over to a *naib-ul-hukumā* or governor; the other provinces by governors who exercise judicial, as well as civil, functions therein. Each province is subdivided into districts, some small and insignificant, others (such as Jalālābād) so large as almost to rank with the provincial governorships.

Legislation and justice.

The Amīr's own court, which is held in the Hall of Audience at Kābul, is at once the supreme court of appeal for all Afghānistān and a court of original jurisdiction. In every district and province the Hākim, or governor, has both civil and criminal powers, and holds a court known as the *Mahkama-i-Hākim*. Below these superior courts are the courts of the Kāzīs, known as the *Mahkama-i-Shara*. Each Kāzī is assisted by Muftis, the numbers varying according to the extent of the Kāzī's jurisdiction. Questions upon which the Kāzīs and Muftis cannot agree are referred to the Khān-i-Mullā at Kābul, and, if he is unable to decide, to the Amīr. Codes of procedure for the courts were laid down by Abdur Rahmān Khān, and have been continued in force by the present Amīr. The code for the superior courts is styled the *Kitābcha-i-Hukūmati*; that for the guidance of Kāzīs and Muftis, the *Asās-ul-Kuzzāt*. The latter is mainly based on Muhammadan law (*Shara*). As a general rule, the Hākims refer to the Kāzī's court cases of every description governed by Muhammadan law or by the codes. Cases involving treason, rebellion, embezzlement of state funds, forgery, bribery on the part of officials, and all classes of offence against the state or members of the reigning family, are dealt with by the Amīr himself. These cases are not provided for in the codes; they are disposed of entirely at the Amīr's discretion, and in the event of proof being forthcoming, sentence of death is usually passed. Whereas in the outlying provinces, cases of adultery, theft, and even murder, are decided by the Hākims and Kāzīs according to *Shara* law, at Kābul these are heard by the Amīr. Thefts by habitual offenders are punished with the utmost severity, amputation of the hands or feet, and even death, being frequently decreed in such cases. Death sentences passed by local Hākims or Kāzīs, even if in accordance with the *Shara*, require to be confirmed by the Amīr. Disputes between traders are not decided according to the *Shara*: they and most civil suits are

referred by the Hākims of districts to a *panchāyat* (council of elders). At Kābul the following courts have recently been established: the court of the *Naib-us-sultanat*; the court of the *Muīn-us-sultanat*; the court of *Shariat* (religious law); and *Kotwāli* (police court). Appeals against the orders of a Hākim lie only to the Amīr. The use of stamped paper has recently been prescribed in the case of civil suits and petitions intended for submission to the Amīr.

Finance. The income of the Afghān State is derived principally from land revenue; import and export duties; taxes on fruit gardens; a grazing tax, usually levied at the rate of one animal in forty and known as *chahal-o-yak* or *zakāt*; the sale of stamps; government monopolies; fines; *jazia* or poll-tax levied from non-Muslims; and an annual subsidy of 18 lakhs of rupees paid by the Government of India. The presents sent annually to the Amīr by the provincial governors also bring in a considerable amount. According to the best information available, the revenue has quadrupled during the last half-century. In 1856 it was estimated at about 30 lakhs of British rupees, and Dost Muhammad himself, in the following year, at the Peshāwar conference, estimated it at 35 lakhs. By 1869, in the reign of Sher Alī, it had risen to 70 lakhs (British), and five years later to 100 lakhs of Kābuli rupees, exclusive of the revenue from Turkistān. In 1885 Abdur Rahmān Khān estimated his total revenue at about 100 lakhs (British), of which one-half was derived from the Kābul province, Turkistān contributing 14 lakhs, Kandahār $13\frac{1}{2}$, Herāt $11\frac{1}{2}$, and Badakhshān nearly 5 lakhs. At the present day, including the subsidy paid by the Indian Government, the total revenue is probably between 120 and 130 lakhs (British). Expenditure is kept well within income; the surplus revenues of the different provinces are sent annually to Kābul, where there is believed to be a very large accumulation of treasure.

Land revenue. The land revenue consists largely of payments in kind, calculated on an average year's produce, and does not depend on the actual harvest. The rate varies according to the amount of water which irrigates a locality, the race by whom it is inhabited, or for other reasons. As a general rule, land irrigated by water taken from rivers is assessed at one-third of the gross produce, and land irrigated by springs at one-fifth; where irrigation is supplied by a *kārez*, the assessment is one-tenth, unless the *kārez* happens to be the property of the State, when a much heavier demand is made. Lands dependent on the rainfall pay one-tenth of the produce. Fruit and vegetable gardens in

the vicinity of the large towns are taxed at a rate equivalent to about $7\frac{1}{2}$ and 9 rupees respectively per *tanāb*, an area of about 60 yards square. If the payment of these taxes guaranteed the cultivator protection from further exactions, he would be well off; but shoals of hungry soldiers and followers of chiefs are periodically let loose on the villages to gather for themselves what they can pick up. Arbitrary exactions of this nature amount in the aggregate to nearly as much as the fixed revenue. The people of the towns are less oppressed in this way; but they are subject to a host of taxes, direct and indirect, which they have much difficulty in meeting. Generally speaking, taxation presses heavily on the population. The present Amīr recognizes this, and, in one of his earliest public utterances after his accession, promised to consider the possibility of effecting reductions, which he subsequently carried out to some extent.

Currency. Little or no gold coinage is current in Afghānistān. A few gold mohurs were struck by Abdur Rahmān Khān, but they have not passed into circulation. The Russian gold Imperial, and Bokhāra, Kashgar, and Khokand *tilas*, pass current at varying rates. A mint on English lines, capable of turning out 40,000 silver coins a day, was established in Kābul in 1890–1. The old silver coinage of the country has been called in, and is being gradually replaced by the new issue. Very little Kābul coin is in circulation at Kandahār, the ratio between the Kābuli rupee and the Persian *krān*, which is there current, being as one to three.

The following represents the currency at the present day: 5 pice = 1 *shāhi* (copper); 2 *shāhis* = 1 *sannār* (silver); 2 *sannārs* = 1 *abbāsi* or *tanga*; 3 *sannārs* = 1 *krān*; 2 *krāns* = 1 rupee; 15 rupees = 1 Kābuli gold *tila* (this is the nominal rate, but the value of the *tila* fluctuates between 15 and 18 rupees).

A large silver coin of the value of 5 Kābuli rupees was struck in the reign of Abdur Rahmān Khān, but is not in general use.

The exchange value of the Kābuli rupee has fallen in late years from $13\frac{1}{2}$ to 8 annas of Indian money, and measures are being adopted by the Amīr to prevent still further depreciation.

Weights and measures. The ordinary system of weights is as follows:—

At Kābul: 16 *khurds* = 1 *chārak*; 4 *chāraks* = 1 seer (7 seers $13\frac{1}{2}$ chittacks of British Indian weight); 8 seers = 1 *man*; 10 *mans* = 1 *kharwar* (15 maunds $27\frac{1}{2}$ seers, British).

At Kandahār: 20 *miskāls*=1 seer ($8\frac{5}{8}$ *tolas* of British Indian weight); 40 seers=1 *man* (4 seers 25 *tolas*, British); 100 *mans* =1 *kharwar* (10 maunds 31 seers 10 *tolas*, British).

The weights used in the Herāt province are practically the same as at Kandahār. In Afghān-Turkistān, Kabul weights are in common use as far as Haibak: beyond that place local weights are used, which vary greatly in different districts. Those of Mazār-i-Sharīf are in most general use. They are:—

1 Mazār seer=$1\frac{3}{4}$ Kābuli seers (14 British seers); 16 seers= 1 Mazār *man* (5 maunds 24 seers, British); 3 *mans*=1 Mazār *kharwar* (16 maunds 32 seers, British).

The only standard measure of length at Kandahār is the *gaz*=1 yard; of which there are two kinds, the *gaz-i-shāhi* and the *gaz-i-raiati*, the former used for the measurement of goods and woodwork, the latter for masonry and land measurement. The *tanāb* or *jarīb*=60×60 *gaz-i-raiati*. In Herāt land is measured by the *jarīb*=60×60 *gaz*, and a *gaz* is generally taken as about a yard. The larger division of land is a *zauj*. This, like the *gaz*, varies; some contain 80 *jarībs*, some 100 and even more. The long measure of Afghān-Turkistān is 16 *tasu* (of $1\frac{3}{4}$ inches)=1 *kadam* (a pace of 28 inches); 12,000 *kadam*=1 *sang* or *farsakh* (5 miles, $53\frac{1}{3}$ yards). Another common measure of length is the *kulāch*= 6 feet. A land measure general throughout Afghānistān is the *kulba*, measuring as much land as can be cultivated by one plough and one pair of oxen. The *farsakh* ordinarily represents 4 miles; but this again varies in different parts of the country, being 6 miles in Seistān and $5\frac{1}{3}$ in Afghān-Turkistān.

Army. In the first half of the last century the Afghān forces were entirely composed of the *ulus*, or tribesmen of the chiefs, who were supposed to hold their lands on condition of service, but who, as frequently as not, went over to the enemy in the day of need. As a counterpoise, Amīr Dost Muhammad began to form a regular army, which, in 1858, comprised 16 infantry regiments of nominally 800 men each, 3 regiments of cavalry, and about 80 field-pieces. Sher Alī Khān improved on this in 1869, by introducing an organization based on the English model; but on his flight and death this fell to pieces, and it was left to Abdur Rahmān Khān again to introduce a regular system. This he did with marked success, and the army is now composed of divisions, brigades, regiments, batteries, troops, and companies. In the infantry and artillery a very large proportion of the troops are Ghilzais and Durrānis; in the cavalry many Pārsiwāns are employed. The Turkistān

army is, as far as possible, recruited locally, deficiencies being made up by voluntary enlistment in the Kābul province: no leave is granted to men in this force, unless very heavy security is found. Elsewhere there appears to be no fixed period of service, the men being discharged, if they wish to go and can be spared, at any time after enlistment. As a rule they serve until incapacitated by age or ill-health. The officers, who are often men of inferior birth, have little control over their men, and insubordination, in spite of the extreme severity with which it is punished, is rampant. Promotion up to the rank of *daffadār* (sergeant) is given by general officers; promotions in, or appointments to, the commissioned ranks are now conferred by the Amīr. Though breech-loading weapons have been served out only to a minority of regiments, there are supplies of such arms at Kābul ready for issue in time of need to a much larger force. The strength of the regular army is considerably augmented by local mounted and foot levies, known respectively as *mulki sowārs* and *khāsādārs*. The mounted levies are the retainers of great chiefs, or of their wealthier vassals: a fixed annual sum of about 200 Kābuli rupees is allowed for each horseman, who is required to turn out for service whenever called upon. The payment is generally made by remission of revenue, and the privilege of supplying the men is one much prized by the chiefs. The foot levies are permanently embodied, and, while they are usually employed in military police duties at the disposal of the civil authorities, they are regarded as an auxiliary to the regular infantry. An attempt to introduce a system of military conscription, of one man in seven, towards the end of the reign of Abdur Rahmān Khān, and in the first year of his successor, led to a serious rising in Khost, which had to be put down by a military expedition. Similar disturbances threatened on the attempt being made elsewhere, and practically no progress has been made, if the scheme has not been altogether abandoned. The strength of Afghānistān as a military power cannot, however, be judged by the number of the regular troops or auxiliaries. Every adult Afghān is a fighting man; and if provided with a rifle and allowed to fight in his own way, and on his own ground, he is as redoubtable an enemy as his fellow-countryman who has undergone a military training. The late Amīr in his autobiography, published shortly before his death, stated that he already possessed arms and war material for 300,000 men should necessity arise.

Afghāns enlist in the Indian army; but recruiting therefor

is not carried on in Afghānistān, the men coming down to British territory and offering themselves for service of their own accord.

Police and jails. Police arrangements in Afghānistān are under the control of the *kotwāls* of the large towns. The subordinate duties are carried on by selected men from the regular army. It is calculated that about 2,500 men are so employed. The jails are also under the management of the *kotwāls*. Long-term sentences are seldom given, serious offences being otherwise dealt with: nevertheless there is always a large jail population. Only prisoners who are fed at the expense of the State are set to work: those who can afford to pay for their food are merely kept in close confinement. Escapes are numerous, notwithstanding the severity of the punishment invariably inflicted on the guards in such cases.

Education. The education of the people is of a very primitive character, and is conducted by the Mullās, themselves an ignorant and bigoted class. The method of teaching is that common in Indian village schools—the repetition of the lesson aloud by the whole class, accompanied usually by the swaying of the body from the waist upwards in time with the monotonous sing-song. The Korān is the universal textbook; and the scholastic course seldom advances beyond the elements of reading, writing, and the religious creed, though some of the more advanced Mullās are able to teach a certain amount of mathematics. There are no schools or colleges for higher education, but many of the Sardārs prove, as the result of private tuition, to be men of culture and good manners. The present Amīr has recently turned his attention to this important question. He has ordered the introduction of something like compulsory education among the children of the masses, and is engaging native scholars from India with a view to the establishment of a superior Madrasa (college) at Kābul for those who can afford to avail themselves of higher education. At present English is not taught in Afghānistān, though it is to be included in the curriculum of the new Madrasa; and with the exception of the few foreigners in the Amīr's service, and Indians employed as translators, there are probably not fifty men in the country who can speak or understand a word of the language.

Medical. Of the medical attainments of the Afghān *hakīm* there is unfortunately no reason to alter what was written by Bellew over a quarter of a century ago. 'They know nothing either of anatomy, or the pathology of disease, and their acquaintance with surgery is even less than that with medicine, and often really dangerous.' Very much the same opinion was formed by Dr. J. A. Gray, who spent four years in the employ of the Amīr, between 1889 and 1893. He writes: 'The *hakīms* practise according to the Yūnāni or ancient Greek system of medicine. . . . They know nothing whatever about anatomy, physiology, or pathology. The treatment of disease is entirely empirical.' An English lady doctor, Miss Hamilton, was attached to the Amīr's court for some years prior to 1896, and another lady doctor resided there between 1896 and 1903. The present Amīr employs a lady doctor and a staff of qualified Indian hospital assistants.

[Sir J. Kaye: *History of the War in Afghanistan*, 3 vols. (1878).—Colonel G. B. Malleson: *History of Afghanistan* (1879).—H. W. Bellew: *Afghanistan* (1862).—H. W. Bellew: *Afghanistan and the Afghans* (1879).—H. W. Bellew: *The Races of Afghanistan* (Calcutta, 1880).—S. E. Wheeler: *The Ameer Abdur Rahman* (1895).—*The Life of Amir Abdur Rahman, Amir of Afghanistan*, 2 vols.; edited by Munshi Sultan Muhammad (1900).—Dr. J. A. Gray: *My Residence at the Court of the Amir* (1895).—The Right Hon. George N. Curzon: *The Pamirs and the Source of the Oxus* (1896).—Sir T. H. Holdich: *The Indian Borderland*, 1880–1900 (1901).—Sir G. S. Robertson: *The Kafirs of the Hindu Kush* (1896).—Major A. C. Yate: *England and Russia Face to Face in Asia: Travels with the Afghan Boundary Commission* (1887).—Lieutenant-Colonel C. E. Yate: *Northern Afghanistan, or Letters from the Afghan Boundary Commission* (1888).—C. L. Griesbach: *Field Notes from Afghanistan*, Records Geological Survey, India, vol. xx, Parts 1 and 2.—C. Masson: *Narrative of Journeys in Baluchistan, Afghanistan, and the Punjab* (1842).—Captain J. Wood: *A Journey to the Source of the River Oxus* (1872).—Sir H. Rawlinson: *England and Russia in the East* (1875).—Lieutenant A. Burnes: *Travels into Bokhara, containing an Account of a Journey from India to Cabool, Tartary, and Persia*, 3 vols. (1835).—Sir A. Burnes: *Cabool: being a Personal Narrative of a Journey to, and Residence in, that City, in the Years* 1836–8 (1842).—J. P. Ferrier: *Caravan Journeys and Wanderings in Persia, Afghanistan, Turkestan, &c.* (1856).—J. P. Ferrier: *History of the Afghans* (1858).—Hon. Mountstuart Elphinstone: *An Account of the Kingdom of Caubul and its Dependencies*, 2 vols., third edition (1839).—James Darmesteter: *Chants Populaires des Afghans* (Paris, 1888–90).—Angus Hamilton: *Afghanistan* (1906).]

Minor Articles

The range. **Hindu Kush** (Mountains of the Moon).—This great range, known to the ancient geographers as the 'Indian Caucasus,' may be said to start from a point near 37° N. and 74° 38′ E., where the Himālayan system finds its north-western termination in a mass of towering peaks, and to extend south-westwards across North-Eastern Afghānistān to about 34° 30′ N. and 68° 15′ E. The first spur which it throws off to the north is from the vicinity of Tirich Mīr, in the north-western corner of Chitrāl. Starting in a westerly direction, this spur takes a northward curve and then again runs westward, dividing the Oxus from the Kokcha: this may be termed the Badakhshān ridge. To the east of the Khāwak Pass, another spur runs north, and then sprays out north-east and north-west, separating the Kokcha drainage from that of the Kundūz: this may be called the Kokcha ridge. From the Khāwak Pass a branch goes north-west towards Kundūz or Kataghān, where it ends, forming the Kundūz ridge. There is another spur, running almost parallel with this, which may be called the Khāwak ridge. A fifth spur is the Koh-i-Changūr, which divides the Kundūz (or Surkhāb) from the Tashkurghān river. West of the Dorāh Pass a region of spurs is thrown out to the south, which form the Kāfiristān watersheds; and west again of these a great spur divides Panjshīr from Kāfiristān.

The general elevation of the Hindu Kush from its eastern extremity to the Khāwak may be taken as between 14,500 and 18,000 feet, while there are numerous peaks of between 20,000 and 25,000 feet. The range is everywhere jagged, precipitous, and arid: it is destitute of trees, and there is but little grass or herbage. Above 15,000 feet snow is perpetual. A more inhospitable region it is difficult to imagine, but the scenery is often sublime.

No tablelands like those of Tibet support the northern sides of the Hindu Kush, which sinks abruptly into the low plains of Turkistān. Until recently, information about the Hindu Kush, and the entire mountain system of which it forms a part, has been extremely defective. But the inaccurate narratives of Moorcroft, Vigne, and others have been amplified, corrected, and partly superseded by the investigation of Sir Douglas Forsyth's mission of 1873, and by the still more recent Russo-Afghān Boundary Commission in 1884–6 and Sir William

Lockhart's mission in 1885. In the eastern Hindu Kush region political relations with the tribes have been established on a firm basis, and the country right up to Kāfiristān is no longer a *terra incognita*. Some of the valleys of Kāfiristān also have been visited by Sir George Robertson. The term 'Hindu Kush' was said by Sir A. Burnes to be unknown to the Afghāns; but it is admitted by the same writer that there is a particular peak, and also a pass, bearing the name.

A systematic survey of the rocks of the Hindu Kush has Geology[1]. never been made; but isolated observations at different times show that intrusive granitic and accompanying basic igneous rocks, resembling those of the crystalline axis of the Himālayas, are associated with schists, quartzites, slates, and limestones of the kind better known in the regions of Kashmīr, Bāltistān, &c. The limestones of Chitrāl are of unusual importance, on account of their including fossils which show their age to be Devonian. The association of this limestone with a purple sandstone and a boulder-bed is very similar to that which is known as the infra-trias series in parts of the North-Western Himālayas; and as these rocks appear to be unfossiliferous, the Chitrāl fossils afford an index, by analogy, to their age also. Owing to the way in which the limestones of the Hindu Kush have been altered by igneous intrusions, it is impossible to say what systems are represented; but, besides the Devonian of Chitrāl on the southern and south-eastern slopes, it is probable that the Permian and younger rocks known in Afghān territory extended into the range, and became folded and altered by the granitic intrusions which Griesbach[2] regarded as mainly cretaceous in age. The folding system has a general west-south-west, east-north-east trend.

As usual with areas of this kind in the Himālayan region, where igneous rocks of various kinds are found intruded into pre-existing sediments, small quantities of gold are obtained in the rivers which cut through and sift the minerals obtained by the action of the weather on the metamorphosed area.

The fauna and flora of the Eastern Hindu Kush are similar Fauna and flora. to those of the Himālayas lying within the same latitudes. In this region are found the wild goat, the snow ounce, and the wild dog, this last being sometimes met with in packs. Among the snow and ice, the ibex, the red bear, and the snow-cock

[1] Contributed by Mr. T. H. Holland, Director, Geological Survey of India.

[2] C. L. Griesbach, 'Field Notes from Afghanistan,' *Records Geological Survey, India*, vol. xx, Parts 1 and 2.

share a rarely broken solitude. Wild sheep are numerous below the glacial region.

The people. The inhabitants of the Hindu Kush are of mixed races, languages, and religions, and possess different political and domestic institutions. The valleys and gorges, many of them extremely fertile, contain the great majority of the inhabitants, but some of the cave-dwellings of the mountaineers called forth the admiration of Marco Polo. The eastern valley communities average from 200 to 4,000 people, who maintain an attitude of independence towards their neighbours. Many centuries have passed since the original inhabitants of the central and western mountains were either converted to Muhammadanism and absorbed by their conquerors, or were driven out and forced to flee to less accessible valleys. The Sāfis, who now dwell in the mountains north of Jalālābād, are probably allied by descent to their eastern neighbours in KĀFIRISTĀN. In the Northern Hindu Kush the Tājiks are probably descended from an old Irānian stock who were the original occupants of that region. The Badakhshis of the hills are Shiahs, while those of the plain country are principally Sunnis. Traces of fire-worship have been found in a few places. In Wākhān, and in Hunza, Yāsīn, and the adjacent valleys, there is a distinct sect, called Mughlis or Maulais, who are connected by Sir H. Yule with the mediaeval 'Assassins,' and with the Druses of the Lebanon. What their origin or beliefs are, it is difficult to discover. They hold 'that a man should conceal his faith and his women,' but they are known to believe in the transmigration of souls. It is also known that they pay tithes to the Agha Khān of Bombay as their spiritual leader. They hold Sunni and Shiah Muhammadans in equal contempt: the Sunni is a dog and the Shiah an ass. They revere the *Kalām-i-Pīr*, a Persian work shown only to men of the Maulai faith, instead of the Korān. They drink wine, and their spiritual guides do not profess celibacy. The Persian account of the sect is, that it was founded in 1496 by Mīr Sham-ud-dīn, who in that year came to Kashmīr out of Irāk, and whose followers took the name of Nūr Bakhsh ('*illuminati*'). The Mughli or Nūr Bakhsh tenets are also prevalent in Bāltistān.

In the Eastern Hindu Kush the people may be divided into four distinct castes or classes: namely, Ronos, Shīns, Yashkūns, and the low castes, such as Doms, Kramins, Shoto, &c. The terms Dārd and Dārdistān have been applied by Dr. Leitner to several of the tribes and the valleys they inhabit. The latter term is merely a convenient expression embracing a large tract

of country inhabited by cognate races. It applies to all the country lying between Kāfiristān on the west and Kashmīr and Kāgān on the east. The religion of all at the present time is an easy-going species of Muhammadanism, said to have been introduced in the course of the fourteenth century, and particularly noticed by Marco Polo. That the former religion of the western portion of this region was a form of Hinduism, and not of Buddhism, there can be little doubt. The preservation of a caste system, and the sanctity of the cow among the Shīns, point to this conclusion, while no traditional reverence survives for the Buddhist remains still to be found in the country. In spite of the general conversion of the tribes to Islām, archaic semi-religious festivals, mostly connected with agriculture, are still observed in many parts, more or less in accordance with ancient customs. The mountain villages where Shīns are in the majority retain a trace of former idolatry in the sacred stones set up, in one form or another, in almost every hamlet. An oath sworn over such a stone is held to be absolutely binding. In disposition the people are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. Hawking, dancing, and polo are universal amusements, but polo is rarely played north of the Hindu Kush. Polygamy and concubinage are practised by all who can afford it, and the right of divorce is somewhat freely exercised. Infidelity is extremely common, and the men show none of the jealousy of their wives usual in Muhammadan communities. Apparently morality was still more lax formerly than it is now. Islām has not yet brought about the seclusion of women, who mix freely with men on all occasions.

Koh-i-Bāba.—A long mountain range stretching from east to west (34° 42′ to 35° 20′ N. and 68° 15′ to 61° 10′ E.) across the centre of Afghānistān, and forming part of the great backbone of the country. It is usually spoken of as a continuation of the HINDU KUSH, and is so in fact, though the ends of the ranges overlap and are united by a flat, open watershed, known as the Shibar Pass. From this point the Koh-i-Bāba runs in a westerly direction to the south of Yak Walang, where it breaks into four branches. The southernmost, which is known as the Band-i-Duākhwān, the Band-i-Baiān, and by other names, continues along the south of the Hari Rūd valley to the immediate neighbourhood of Herāt, where it is known as the Band-i-Bor. The next branch is called the Safed Koh. North of this the Siāh-Būbak, Band-i-Bāba, or Koh Siāh runs

along the north of the Hari Rūd valley, parallel to the Band-i-Baiān, and forms the watershed between the Hari Rūd and Murghāb. The fourth branch strikes north-west, enclosing the basin of the Upper Murghāb, and dividing it from the deep valley and gorges of the Rūd-i-band-i-Amīr. Branching right and left, it forms the mass of mountains which are the natural boundary of this part of Afghān-Turkistān. The western half of these mountains is called the Band-i-Turkistān; the eastern half has no special name.

In physical features the western portion of the range actually called the Koh-i-Bāba, of which the highest peaks rise to over 16,000 feet, bears considerable resemblance to the Hindu Kush. To the south of the Koh-i-Bāba lies the Besud district of the Hazārajāt, a hilly region of great elevation. North is the great plateau of Afghānistān, extending for 140 miles in the direction of the Oxus. As to the many passes which cross the Koh-i-Bāba, there is no reliable information, with the exception of the Irāk (about 13,000 feet), the Hajigak (about 12,000), and the Zard Sang (about 13,000).

Safed Koh.—The most conspicuous mountain range in Eastern Afghānistān, separating the Kābul basin from the Kurram and Afrīdī Tīrāh, and forming a natural division between Afghānistān and India. Starting on the west (34° N., 69° 30′ E.) from near its highest point, Sikarām, 15,620 feet above the sea, it forms a watershed reaching down into Southern Afghānistān, and terminating in a mass of uplands, consisting of the Psein Dāg and Toba (31° 15′ N., 67° E. approx.). Its eastern ramifications extend to the Indus at and below Attock (33° 50′ N., 72° 10′ E. approx.). Among the northern and eastern spurs of this range are those formidable passes between Kābul and Jalālābād in which the disasters of 1841–2 culminated, and the famous Khyber Pass between Jalālābād and Peshāwar. The northern spurs are extremely barren; but the intervening valleys are a combination of orchard, field, and garden, abounding in mulberry, pomegranate, and other fruit trees, while the banks of their streams are edged with turf, enamelled with wild flowers, and fringed by rows of weeping willows. The main range and the upper portion of the spurs are wooded with pine, *deodār*, and other timber trees; many of the southern offshoots are also clothed with pines and wild olive.

Gumal.—A river on the north-west frontier of India, which rises near Sarwandi on the Koh Nāk range in Afghānistān, and flowing south-east enters British territory at Domandi, where

it is joined by the Kundar. It runs thence eastwards till it reaches Murtaza in Dera Ismail Khān District. Between Domandi and Murtaza the Gumal receives the waters of the Wana Toi (north bank) at Toi Khula, and the Zhob (south bank) at Khajuri Kach. From Domandi to Khajuri it is the boundary between the North-West Frontier Province and Baluchistān (Zhob Agency). The channel of the Gumal passes to the Indus a few miles south of Dera Ismail Khān cantonment; but, except in times of flood, all the water is used for irrigation in Dera Ismail Khān District and does not reach the Indus.

Helmand.—A river of Afghānistān which, with its five principal tributaries—the Kaj or Khud Rūd, Tirin, Arghandāb, Tarnak, and Arghastān—drains all the south-western portion of the State. The Helmand rises at Hazār Kāsh, in an upland valley called Chaj Hazāra, on the western slopes of the Paghmān range, and runs for 300 miles in a south-westerly direction through the Hazārajāt, the least-known tract of Afghānistān, before it passes Girishk, about 80 miles west of Kandahār. In the Hazārajāt the Helmand is joined by the Khud Rūd, and in this part of its course it is said to flow in a deep, narrow, and frequently rocky valley, with numerous gorges. Lower down it is joined by the Tirin, and about 35 miles south-west of Girishk by the united waters of the Arghandāb, Tarnak, and Arghastān at Kala Bist. From this junction the course of the Helmand is still south-west, through an arid desert, for 75 miles, when it turns west to Band-i-Kamāl Khān, and then north, finally losing itself in the Seistān Hāmūn. That the whole of its lower valley was once the seat of a large and prosperous population is evidenced by extensive ruins. At the present day inhabitants are few, and cultivation is carried on only in the vicinity of the river. The soil is highly fertile, and with more care in the distribution of the water cultivation could be largely extended. The eastern tributaries of the Helmand—namely, the Tirin, Arghandāb, and Tarnak—are rivers of considerable length; and though their source is not correctly known, it is believed that they rise in the highlands to the west and south-west of Ghazni.

Kābul River.—A river of North-Western India, which rises in Afghānistān near the Unai Pass, about 40 miles west of Kābul city, in 34° 21′ N. and 68° 20′ E. In its upper course it is joined by many small tributaries from the southern slopes of the Laghmān range. It is at first an inconsiderable stream,

being fordable as far as Kābul city. At a short distance beyond this it receives the Logar from the south, and thenceforward becomes a rapid river with a considerable volume of water. About 40 miles below Kābul city it receives from the north the Panjshīr; 15 miles farther on the Tagao; 20 miles below, the united streams of the Alingār and Alishang; and a few miles above Jalālābād the Surkhāb from the south. Just below Jalālābād it is joined by the Kunar from the north. After these accessions, the Kābul becomes a large river, nowhere fordable. Flowing with great force, it hugs the north side of the Jalālābād valley until it enters the Mohmand Hills, when it presses towards the north base of the Khyber range, and is confined between hills until it enters British territory near the Michni Fort. Here it divides into two branches, the Adezai on the north and the Nagūmān on the south.

The Adezai, or Hājizai, is at present the main stream. It divides the *tahsīls* of Peshāwar and Chārsadda for 20 miles, and after a further course of 10 miles through the latter *tahsīl*, rejoins the Nagūmān at Nisatta, after receiving the waters of the SWAT. The Nagūmān, formerly the main stream, throws off the Budhni, a small branch which supplies the Jui Shaikh canal, and after receiving the drainage of the Khyber Hills, turns north and joins the Shāh Alam, itself a chord of the Nagūmān. That stream has a course of 20 miles before it reaches Nisatta, and below that place the joint stream is known as the Landai or 'short' river. The Landai flows between low banks for its first twelve miles, but below Naushahra it has cut a deep channel and its lower reaches are rocky. After a course of 36 miles it falls into the Indus at Attock. Thus the total course of the Kābul river is about 316 miles.

From its source to Jalālābād, the river is of no value except for irrigation, which it also affords in the Frontier Province (*see* KĀBUL RIVER CANAL); from Jalālābād to Dobandi, it affords safe, and generally rapid, descent down stream by means of rafts of inflated skins. This mode of travelling is frequently resorted to, as it saves ten marches which may be traversed in twelve hours when the river is in flood. The boatmen of Lālpura, Jalālābād, and Kunar are a peculiar race, keeping much to themselves, and are known under the generic title of *nilābi*. From Dobandi (or Nisatta) to Attock, the Kābul is navigable for boats of 40 or 50 tons.

Between Kābul city and Jalālābād, the river is fordable in places; but after it has been swelled by the waters of the Logar, the fords are not always practicable: both at Sarobi

(opposite Naglu) and at Jalālābād there are alternative fords and ferries. The precarious nature of the Jalālābād ford was illustrated by a catastrophe which occurred in March, 1879, when an officer and forty-six non-commissioned officers and men of the 10th Hussars were drowned while attempting a passage in the dark. The principal ferries between Dobandi and Attock are from Nisatta to Khalīl Bandah, and from new to old Naushahra. The railway from Naushahra to Dargai crosses the river, and there is a bridge of boats at the same site, while another has recently been constructed at Lālpura below Jalālābād. Permanent bridges cross the river in Kābul city.

Oxus (or Amou Daryā).—A famous river of Central Asia, the historic frontier between Irān and Turān, which may be defined as the drainage channel of the huge mountain system which, roughly speaking, is bounded on the north by Russian territory, on the south by the Hindu Kush and the Koh-i-Bāba, and on the east by the Pāmirs. A thousand streams and rivers contribute their snow-fed waters to form the great river, which rolls sluggishly along between ancient Bactria and modern Bokhāra till it empties itself into the Aral Sea. The source of the Oxus has been much disputed. In his book *The Pāmirs and the Source of the Oxus*, Lord Curzon states that the true source is to be found in the great glacier at the head of the Pāmir-i-Wākhān. There the river, known as the Ab-i-Wākhān, issues from two ice caverns in a rushing stream. About 25 miles below it is joined by the stream generally called the Sarhad or Little Pāmir river, which rises in the low plateau that lies at the south-western end of Lake Chakmak, on the Little Pāmir. The next important affluent flows in, also on the right bank, from the Great Pāmir, where it rises in Lake Victoria. This is the river which was assumed by Wood to be the true parent stream of the Oxus. It is commonly marked on maps as the Pāmir river, although the title Panja or Ab-i-Panja, which the main stream commonly bears below Kila Panja, is by some applied to this upper branch. About 160 miles below the confluence at Kila Panja, after the river has made a great bend to the north at Ishkashim, it receives from the east, at Kila Wāmar, the river which is known in its upper reaches as the Murghāb, and higher again as the Aksu. This stream originally emerges from the eastern end of Lake Chakmak on the Little Pāmir, and throws a great loop round the Middle Pāmirs on the north, as the Panja encircles them on the south. Some authorities hold that the Aksu or Murghāb should be regarded as the main river, on

the ground that the Greek name Oxus is a corruption of the Turkī *Aksu*, that the entire length of the Aksu-Murghāb is greater than that of the Panja, and that it receives a larger number of tributaries in its course.

From Kila Panja to Kāmiāb, a distance of 600 miles, the Oxus forms the boundary between Afghānistān and Bokhāra. From its southern watershed, draining from south to north, the river, below the confluence of the Panja and Aksu-Murghāb, receives, on the extreme east, the Kokcha which, rising in the Hindu Kush south of Jirm, defines the position of a route connecting Chitrāl with Faizābād; and the Surkhāb or Kundūz, which by means of two branches—the Andarāb from the east and the Surkhāb proper from the west—connects the Khāwak Pass and Bāmiān with the Oxus, north-west of Khānābād. Proceeding west, we next come to a series of rivers which belong to the Oxus basin, but are either expended in cultivation or lost in the plains. These are the Tashkurghān, which flows to the town of that name and is, like the Surkhāb, important in connexion with great trade routes; the Band-i-Amīr, which drains the northern slopes of the Koh-i-Bāba; and the Sār-i-Pul and the Kaisār or Maimana, which have their sources in the Band-i-Turkistān.

The Oxus is navigable by boats of light draught throughout a great portion of its length; and a flotilla of Russian steamers plies regularly during the summer between Urganj in Khiva and the Faizābād Kila in Bokhāra, a distance of nearly 750 miles.

Hari Rūd.—One of the largest rivers in Afghānistān, with a total length of not less than 500 miles. It rises (34° 50′ N., 66° 20′ E.) at a point where the Koh-i-Bāba range branches off into the Siāh-Būbak and Safed Koh ranges, which form its northern and southern watershed. After a westerly course of about 280 miles past Herāt and Ghoriān, where it affords considerable irrigation, it turns northwards at Kuhsān to Sarakhs, and forms part of the western boundary of Afghānistān, finally losing itself in the Tejend oasis.

Ab-i-Istāda.—A lake in the Taraki Ghilzai country, Afghānistān, lying between 32° 30′ N. and 67° 50′ E., about 65 miles south-south-west of Ghazni, and about 70 miles north-east of Kalāt-i-Ghilzai. Its length and breadth are 17 and 15 miles respectively: it is very shallow, its extreme depth in the centre being only 12 feet. It is bounded by a shelving margin of naked clay: not a tree is in sight, nor a blade of grass. The water is salt and bitter, and the banks are

encrusted with salt. Its principal feeder is the Ghazni river. Major Broadfoot relates that the fish brought down by the Ghazni river from its upper parts, on reaching the salt portion, sicken and die; and Outram mentions that the point where the Ghazni river enters the lake is marked by thousands of dead fish. The surrounding country is very barren and dreary, and has scarcely any permanent inhabitants, though it is a favourite grazing-ground of the Ghilzai tribes during the summer months. No water runs out of the lake, but its waters percolate underground in streams which unite to form the Arghastān Lora.

Kābul Province.—The central and most important province of Afghānistān, bounded on the north by Afghān-Turkistān; on the east by the district of Jalālābād; and on the south and west by the provinces of Kandahār and Herāt. The general elevation is probably not less than 7,000 feet, while a considerable portion of the province consists of a region of lofty mountains. It is crossed in the north by the Hindu Kush. The Band-i-Bāba and the Paghmān form a great watershed in its centre, dividing the upper reaches of the Kābul, Helmand, and Hari Rūd rivers. The lofty highlands of the Hazārajāt form its south-western districts, and in the south and south-east are the uplands of Ghazni.

The northern districts of the province are Kohistān, Panjshīr, Bāmiān, Saighān, and Nijrao. These are peopled by Kohistānis and Tājiks, while in Bāmiān Hazāras are also numerous. Its western and south-western districts are those of the Hazārajāt, including the country of the Besūd, the Deh Zangi, and the Deh Kundi tribes of Hazāras. In the south and south-east lie Ghazni, Gardesh, Khost, and Logar. The predominant inhabitants of these districts are Ghilzais and other Afghān tribes, but Hazāras and Tājiks are also to be found.

The winters are extremely rigorous; but the spring, summer, and autumn are, with the exception of July and August, quite European in character.

There are numerous evidences of Persian, Greek, Hindu, Buddhist, and Muhammadan antiquities in the Province. The Surkh Minār, near Kābul city, is no doubt a copy of the capitals of Persepolitan pillars, while Greek influence is evident in the Buddhist monasteries and topes found along the Kābul valley. The valley is also rich in Graeco-Bactrian coins. In the Koh-i-Dāman, north of Kābul, are the sites

of several ancient cities, the greatest of which, called Beghrām, has furnished thousands of coins, and has been supposed to represent Alexander's *Nicaea*. Investigations at Jalālābād during the late Afghān campaign resulted in the recovery of many interesting sculptures in stone, slate, and plaster. Among the most remarkable relics of a bygone age are the colossal figures carved in the cliff at Bāmiān, north of the Koh-i-Bāba, and the adjoining caves. The largest of these figures is 180 feet high. Authorities differ as to their origin, but it seems most probable that they are Buddhist. The surrounding caves answer to the requirements of a Buddhist monastery, and close to the foot of the cliff is a mound resembling a Buddhist *stūpa*, the exploration of which may some day put the question at rest.

For history, trade, and industries see AFGHĀNISTĀN and KĀBUL CITY.

Situation, population, &c.

Kābul City.—Capital of Afghānistān, situated in 34° 30′ N. and 69° 13′ E., on the right bank of the Kābul river, a short distance above its junction with the Logar, 181 miles from Peshāwar; 5,780 feet above the sea. North of the city, on the left bank of the river, stand the suburbs of Deh-i-Murād Khāni, Andarābai, and Deh-i-Afghān; and beyond those is the military cantonment of Sherpur, backed by the Bemāru hill. To the south-east are the Sher Darwāza heights; to the south the Bāla Hissār, and to the east the Siāh Sang ridge. On the west the Kābul river flows through the gorge formed by the Asmai and Sher Darwāza hills. The number of inhabitants is probably nearly 150,000, of whom 100,000 are Kābulis, 3,000 Durrānis, 12,000 Tājiks, 6,500 Kizilbāshis, and 4,000 Hindus. The city is 3½ miles in circumference and is no longer walled, although traces of a wall remain.

Kābul, though by far the richest city in the Amīr's dominions, contains no external or internal evidences of grandeur. The older houses are built of burnt bricks; the more modern ones of sun-dried bricks and mud. Originally there were seven great gates; now only one remains, the Darwāza-i-Lāhauri, on the eastern face. The city is divided into quarters (*muhallas*) and streets (*kūchās*). The principal streets are the Shor Bazar and the Chār Chatta: they are badly paved, undrained, and exceedingly dirty. The Shor Bazar extends from the Bāla Hissār to the Ziārat-i-Bāba Khudi, a distance of about three-quarters of a mile. The Chār Chatta consists of four covered arcades at the western end of the street leading from the Darwāza-i-Lāhauri. It was

destroyed by Pollock in 1842, but restored by Amīr Dost Muhammad in 1850. Here are shops tenanted by silk-mercers, jewellers, furriers, cap- and shoemakers, fruiterers, and money-changers, all doing a thriving business. The Kizilbāshis live in the separate walled quarter of Chandaul, by the mouth of the Deh Mozang gorge. A row of fine new shops, called Bazar-i-Nao, has recently been built on the north side of the river, near the Darwāza-i-Ark.

Climate.

The climate of Kābul is, on the whole, healthy. The great lake of Wazīrābād beyond the Sherpur cantonment has been drained and is now dry; but the marshes between the Bāla Hissār and Beni Hissār give rise to malaria and fevers. The city itself, wedged in between two hills, with its confined streets, want of drainage, and absence of all sanitary arrangements, would seem to labour under strong disadvantages. Nevertheless, there are compensations in an excellent water-supply, a fine atmosphere, and delightful environs; and the death-rate is probably lower than in most Afghān towns. Provisions are abundant and cheap. In ordinary years, barley sells at 22½ seers per British rupee (about 34 lbs. for a shilling), wheat at 18 seers, and flour at 16 seers.

History.

Kābul is believed to be the *Ortospanum* or *Ortospana* of Alexander's march. It was attacked by the Arabs as early as the thirty-fifth year of the Hijra, but it was long before the Muhammadans effected any lasting settlement. Kābul first became a capital when Bābar made himself master of it in 1504, and here he reigned for twenty years before his invasion of Hindustān. It passed on the death of Bābar to his younger son, Kāmrān, who, after several attacks on his brother Humāyūn, was defeated and blinded by him (1553). Humāyūn left it to his infant son, Mirza Hākim, on whose death, in 1585, it passed to the latter's elder brother, Akbar. From this time up to its capture by Nādir Shāh (1738), it was held by the Mughal emperors of India. From Nādir Shāh it passed to Ahmad Shāh Durrāni, whose son, Tīmūr, made it the capital of his kingdom. It continued to be the capital during the Sadozai dynasty, and is so still under the now reigning Bārakzais.

The city played an important part in the first Afghān War. In August, 1839, Shāh Shujā entered Kābul as king, escorted by a British army. Throughout that year and the next, the British troops remained without molestation, but in November, 1841, the citizens and Afghān soldiery broke out in rebellion

and murdered Sir Alexander Burnes. In December, Sir William Macnaghten, our special Envoy, was treacherously shot by Akbar Khān, a son of Dost Muhammad, at an interview which had been convened to arrange for the withdrawal of the garrison. On January 6, 1842, the British forces marched out under a solemn guarantee of protection—4,500 fighting men, with 12,000 followers. Their fate is well-known: of all that number, only a single man, Dr. Brydon, reached Jalālābād, and ninety-two prisoners were subsequently recovered. Shāh Shujā was assassinated in April, four months after the withdrawal of the British troops. In September, 1842, General Pollock, with the army of retribution, arrived at Kābul, and took possession of the citadel without opposition. Previous to his departure a month later, the great bazar was destroyed by gunpowder, as a retribution for the murder of Sir William Macnaghten.

Kābul was again occupied by British troops in 1879, when an avenging force under General (now Lord) Roberts was sent to exact punishment for the massacre of the British Resident, Sir Louis Cavagnari, and his party, which took place in September of that year. The city remained in British occupation for nearly a year. During the winter the tribesmen rose in large numbers, and, after heavy fighting for several days, the British troops were compelled to concentrate in the Sherpur cantonment, which remained closely invested by at least 50,000 men. A determined attack was beaten off on December 23, 1879; and, on the following day, an additional brigade having arrived and joined General Roberts, the city again passed into his hands, the tribesmen melting away as suddenly as they had appeared. In August, 1880, the British forces evacuated Kābul and returned to India, on the recognition of Abdur Rahmān Khān as Amīr.

Buildings. Kābul does not possess many edifices of antiquarian interest. The four principal mosques at the present time are the Masjid-i-Safed, built by Tīmūr Shāh Sadozai; the Masjid-i-Bāla Chaok, by Bābar; the Masjid-i-Pul-i-Khishti, by Shāh Shujā; and the large Jāma Masjid, by the late Amīr. Outside the city are the tombs of Bābar and Tīmūr Shāh. The surroundings of Bābar's tomb have been converted into a garden, beautifully laid out and encircled by a mud wall 30 feet high. It contains a prettily built summer-house. At Indaki, three miles away, overlooking the Chahārdeh valley, is another charming summer residence and garden; and on the slopes of a hill between Shāh Mardān and Wazīrābād

is yet another, known as the Bāgh-i-Bāla. All these country residences and several others were built in the reign of the late Amīr, and are not the least among the many improvements which he effected.

The old residence of the Amīrs used to be in the Bāla Hissār, but Abdur Rahmān Khān constructed a new fortified palace for himself, described below. The lower Bāla Hissār has been completely dismantled; the old Residency, the scene of the deplorable outbreak where the gallant Cavagnari, all his British officers, and most of his escort met their death in September, 1879, has almost entirely disappeared; and in 1893 the only building inside was Sher Alī Khān's palace, a mere shell, on the eastern wall. In the upper Bāla Hissār, just beyond the Residency site, and under the wall of the citadel, an arsenal and extensive storehouses for grain have been constructed.

The new fortified palace (or Ark as it is locally called) is situated in extensive grounds, not less than three-quarters of a mile by half a mile, between Alamganj and Sherpur. It occupied five years in building, and cost about 20 lakhs of rupees. A considerable portion of the grounds is laid out in fruit and flower gardens. There are two gateways, one facing Alamganj and the other, looking east towards Siāh Sang. The fortified Ark is surrounded by a moat. It is a massive structure about 350 yards square; the width of the ditch is not less than 60 feet at the top.

The works of improvement carried out at Kābul by Abdur Rahmān Khān were by no means limited to the construction of palaces and summer gardens for his personal gratification. He showed a remarkable interest in the development of numerous branches of industry; and the extensive workshops established by him, under European supervision, are a lasting monument to his name. When one remembers that on Abdur Rahmān's accession, and indeed for nearly ten years later, steam power was unknown throughout Afghānistān, what was accomplished during the second decade of his reign is indeed surprising. On the left bank of the Kābul river, and right in the Deh Mozang gorge, there are now workshops whose out-turn, all circumstances considered, comes up to European standards. The *raison d'être* of these shops is the manufacture of war material, but other handicrafts are also practised. One large shop, for instance, is entirely occupied by men engaged in leather work—boots, saddles, and equipment for the army; another is occupied by steam saw-mills

Workshops.

and carpenters; a soap factory turns out 12 tons of soap in a week; candles are manufactured; a mint worked by steam coins 40,000 Kābuli rupees a day; and constant labour is found for skilled workers in silver and brass. In 1893 five steam engines were used in the shops; others are believed to have been imported since. The initiation of this great undertaking was due to the late Amīr, with Sir Salter Pyne as his principal lieutenant. At one time, in 1892, no less than fourteen Europeans were at Kābul in the Amīr's employ, among them a doctor, a geologist, a mining engineer, a gardener, a veterinary surgeon, a tailor, a lapidary, a tanner, and a currier. In 1904 there were only two Europeans at Kābul—a gunsmith and an electrical engineer. About 1,500 men are employed in the shops, the majority being Kābulis who have learnt their work from English mechanical engineers and Punjābi artisans, and are now thoroughly efficient.

Fortifications, &c. There is no occasion to describe in detail the fortifications of Kābul. Those left by the British forces on their withdrawal in August, 1880, are kept in repair; and the cantonment of Sherpur, which found accommodation for most of the British force, is now occupied by the Afghān garrison.

There are five bridges across the river at Kābul, one of which (now broken) was built by the emperor Bābar, and another by Shāh Jahān.

Trade. Besides the large trade in local products necessary to meet the requirements of the city population, Kābul is credited in the trade statistics for 1903–4 with imports from India to the value of 50 lakhs of rupees, and with exports aggregating nearly 29 lakhs of rupees: that is to say, with more than half the entire trade between Afghānistān and British India. The principal imports are British and Indian cotton twist and yarn, piece-goods, manufactured leather, hardware, indigo, sugar, tea, and spices. The principal exports are fresh and dried fruits, asafoetida and other drugs, and furs.

Kābul has attained an enviable reputation for its practically unlimited supply of fruit. Throughout the Kābul valley orchards extend for miles, and hardly a country house is without its large walled garden. The grape here grows to great perfection, the vines never having suffered from the phylloxera of Southern Europe. All the known European fruits, such as the apple, pear, quince, plum, apricot, peach, cherry, mulberry, are found in abundance; and a variety of melon, known as the *sarda*, which is said to grow only in the Kābul district, is exported to every part of India.

Hazārājāt, The (or Hazāristān).—A mountainous region in the heart of Afghānistān, lying about midway between Kābul, Herāt, and Kandahār. Very little is known about this region, which forms one of the districts of the Kābul province. It is intersected by high mountains, of which the Koh-i-Bāba is the most prominent. On the southern slopes of this range are the sources of the Helmand and the numerous tributaries which eventually join it. Their upper streams are said to flow through precipitous and gloomy gorges, and their channels only open out as they approach Zamindawar. On the west this region is bounded by the Taimani highlands; on the south by the Kandahār districts of Zamindawar, Dehrawat, and Tirin; on the south-east by Ghazni; and on the north by the Band-i-Bāba. The Hazārajāt includes the districts of Besūd, Deh Zangi, and Deh Kundi, and is peopled almost entirely by the Hazāras, who number about half a million. The Hazāras, who are Shiahs, are descended from fragments of Mongol tribes that came from the east with the armies of Chingiz Khān and his family, though other races may be represented among them. Their language is in the main a purely Persian dialect. The difficult nature of their country enabled the Hazāras to preserve a practical independence until, between 1890 and 1893, they were subjugated by the late Amīr Abdur Rahmān. A sturdy race of mountaineers, they long continued to cause trouble to the Afghān administration, but all their leading men have now been removed and they are entirely subdued. The present Amīr is trying gradually to contract their limits, and to populate the Hazārajāt with Ghilzais and other Afghān tribesmen. A few Hazāras enlist in the Indian army and give satisfaction. In 1904 the enlistment of a British Hazāra battalion of pioneers was sanctioned; and about the same period the Amīr, for the first time, ordered the recruitment of a few regiments to be exclusively formed of men of this race. In the towns of Afghānistān, and throughout most of the Punjab during the cold weather, Hazāras are to be found employed in menial labour, but seldom in any other capacity. Formerly they were sold as slaves, but this practice was put down by the late Amīr with a stern hand.

Chārikār.—Town in Afghānistān, situated in 35° 3′ N. and 69° 10′ E., at the mouth of the Ghorband valley, about 40 miles north of Kābul; 5,260 feet above the sea. Chārikār is the residence of the governor of Kohistān, a sub-province of Kābul. It is here that customs are levied on trade going to Turkistān, and the town contains about 900 houses of Tājiks. Iron ore is

brought to Chārikār in great quantities from the Ghorband mines, and is worked up for the Kābul market. There are several mud forts in the town and more in the immediate neighbourhood. In 1839 Chārikār was the seat of a British Political Agent, Major Eldred Pottinger, and the station of Shāh Shujā's Gurkha regiment. In 1841 the Kohistānis attacked it and the greater part of the garrison was destroyed, Pottinger, one other British officer, and one Gurkha alone reaching Kābul, though many were afterwards saved on the advance of General Pollock's army.

Ghazni.—Chief town of the district of the same name in the Kābul province of Afghānistān, situated in 33° 44′ N. and 68° 18′ E., 92 miles from Kābul, and 221 from Kandahār; 7,279 feet above the sea.

Ghazni is celebrated in Indo-Afghān history as the seat of the Ghaznivid dynasty which furnished the first Muhammadan ruler of a united and aggressive Afghānistān. The dynasty dates from Alptagīn, a Turkish slave who had risen to high office under the Sāmānids; but its real founder was Sabuktagīn, a former slave of Alptagīn and the husband of his daughter. Under Sabuktagīn's son, the famous Mahmūd of Ghazni, who reigned from 998 to 1030, and made many expeditions into India, the dominion of the Ghaznivids stretched from Lahore to Samarkand and Ispahān, and Ghazni was adorned with splendid buildings and a university. After Mahmūd's death the usual process of decline set in, and Ghazni was destroyed in 1153 by Alā-ud-dīn Husain, of the Afghān house of Ghor (hence styled *Jahān soz*, the 'world incendiary'), who spared only the tombs of Sultān Mahmūd and two of his descendants. From this time Ghazni lost its pristine importance, and in the subsequent historic vicissitudes of Afghānistān it was generally connected with Kābul.

In the first Afghān War Ghazni was stormed by the British troops in July, 1839, and occupied till December, 1841, when, concomitantly with the disasters in Kābul, the garrison was forced to surrender. In 1842 it was again occupied by General Nott, who, after dismantling the fort, carried off the celebrated gates [1], which Mahmūd is said to have removed from the Somnāth temple in Gujarāt in 1024, and which still closed the entrance to his tomb. Ghazni was twice visited by a British force in 1880: namely, in April by Sir Donald Stewart,

[1] These are now preserved in the fort at Agra. The wood, however, is *deodār*, not sandal; and it is certain that they cannot have come from Somnāth.

on his march from Kandahār to Kābul; and in August by Lord Roberts, on his march from Kābul to Kandahār. On the former occasion an Afghān force was defeated in the vicinity of the town. Ghazni is now a decayed town of no military strength and contains only about 1,000 inhabited houses. It is situated on the left bank of the Ghazni river, on the level ground between the river and the termination of a spur which here runs east and west from the Gul Koh range. It may be described as an irregular square, having a total circuit of about 1¼ miles. It is surrounded by a wall, about 30 feet high, built on the top of a mound in part natural and in part artificial, and flanked by towers at irregular intervals. The city is composed of dirty, irregular streets of houses several storeys high. The inhabitants are Afghāns, Hazāras, and a few Hindu traders. The chief trade is in corn, fruit, madder, and the sheep's wool and camels'-hair cloth brought from the adjoining Hazāra country. *Postīns* are its sole manufacture. The climate of Ghazni is very cold, snow often lying on the ground from November to February. During the summer and autumn fevers of a typhoid type are very prevalent and fatal. Three miles to the north-east of the present town are the ruins of the old city. The only remains of its former splendour are two minarets, 400 yards apart, each 100 feet high and 12 feet in diameter: they are said to mark the limits of the bazar.

Ghor.—A ruined city in Afghānistān, situated in a valley never visited by any European, about 120 miles south-east of Herāt in the Taimani country, of which the Ghorāt forms a large part. Description. The Ghorāt, which is so called from the two valleys of the Ghor-i-Taiwāra and the Ghor-i-Moshkan, has an area of about 7,000 square miles. It is divided from the Northern Taimani country by the watershed of the Farrah Rūd. The general elevation is about 7,000 feet. It is inhabited by Taimanis, Moghals, and Tājiks, of whom the Taimanis are the most numerous. The total population has been roughly computed at 8,000, but this number is at least doubled during the summer months by the influx of Durrānis from the Pusht-i-Rūd and Sabzawar. The climate of the Ghorāt in winter is severe, but the summer and autumn are delightful. The inhabitants trade in wool, *ghī*, cheese, grain, hides, horses, sheep, cattle, woollen blankets, and *barak* or woollen cloth. There are no manufactures.

History. Ghor is celebrated as the seat of the Afghān family who, after a long and bitter feud with the Sultāns of Ghazni,

eventually overthrew them (1153), and later extended their conquests over the whole of Northern India as far as the delta of the Ganges. The origin of this dynasty has been much discussed. The prevalent, and apparently the correct, opinion is that both they and their subjects were Afghāns. In the time of Sultān Mahmūd of Ghazni, Ghor was held by a prince whom Firishta calls Muhammad Sūri Afghān. The territory of Ghor was treacherously seized by Mahmūd and converted into a dependency. Later, Kutb-ud-dīn Sūr, the chief of Ghor, who had married a daughter of Sultān Bahrām of Ghazni, was put to death by the Sultān. His death was avenged by his brother Saif-ud-dīn, who captured Ghazni. Bahrām fled, but soon returned at the head of an army, and having taken Saif-ud-dīn prisoner, put him to death by torture. The quarrel was then espoused by a third brother, Alā-ud-dīn, who defeated Bahrām and gave up Ghazni, at that time perhaps the noblest city in Asia, to flame, slaughter, and devastation. All the superb monuments of the Ghaznivid kings were demolished, except the tombs of Sultān Mahmūd and two of his descendants.

After Alā-ud-dīn had satiated his fury at Ghazni, he returned to Ghor, where he died in 1156, and was succeeded by his son Saif-ud-dīn, whose reign lasted for only one year. At his death the throne passed to the elder of his cousins, Ghiyās-ud-dīn, who associated his brother, Muhammad Shahāb-ud-dīn, better known as Muhammad Ghorī, in the government. Ghiyās-ud-dīn retained the sovereignty during his life, but he seems to have left the conduct of military operations almost entirely to Shahāb-ud-dīn. Under these two princes Ghor reached the zenith of its greatness, and on their death rapidly sank into insignificance. The conquests of Muhammad Ghorī far exceeded those of Mahmūd of Ghazni, but he had neither the culture nor the general talents of that great prince. Accordingly, while the name of Mahmūd is yet one of the most celebrated in Asia, that of Muhammad of Ghor is scarcely known beyond the countries over which he ruled. The whole of Northern India was brought under subjugation by Muhammad Ghorī and his generals. The empire of Ghor during his lifetime extended from Khorāsān and Seistān on the west to the delta of the Ganges on the east; from Khwārizm, the Khānates of Turkistān, the Hindu Kush, and the Himālayas on the north to Baluchistān, the Gulf of Cutch, Gujarāt, and Mālwa, on the south. Ghiyās-ud-dīn died in 1202, and his more famous brother was murdered on the banks of the Indus in 1200 by a band of Ghakhars. Muhammad of Ghor was succeeded by his nephew, Mahmūd; but though the latter's sovereignty was acknowledged by all, the kingdom broke at once into practically separate states, which were scarcely held together even in name by his general supremacy. The most important and lasting of these was the kingdom of Delhi, which started into independent existence under the Slave dynasty. On Mahmūd's death five or six years later, there was a general civil war throughout all his dominions west of the Indus, and these countries were soon subdued by the kings of Khwārizm. Ghazni was taken in 1215, and Fīroz Koh at an earlier period. The Ghorids appear, however, to have partially recovered from this temporary extinction, for there is evidence that in the fourteenth century Herāt was defended by Muhammad Sām Ghorī against a successor of Chingiz Khān. At a later period Tīmūr in his memoirs mentions a certain Ghiyās-ud-dīn as ruler of Khorāsān, Ghor, and Ghirjistān, and in many places calls him Ghorī. The famous Sher Shāh, who temporarily expelled Humāyūn from India and introduced many of the administrative reforms popularly ascribed to Akbar, was possibly connected with this house.

The most important ruins, of which the country is full, are those at Yakhān Pain, a short march south-west of Taiwāra. These have been described as the remains of an ancient city covering a large extent of ground, and comprising massive ruins of forts and tombs. This was probably the Ghor taken by Mahmūd of Ghazni, and the seat of the Ghorid princes. Ruins of less note are everywhere numerous: among these there would appear to be some of Buddhist origin in Yaman.

Istālif.—Town in the Kābul province of Afghānistān, situated in 34° 59′ N. and 69° 5′ E., 20 miles north-north-west of Kābul city. The population, including that of seven villages depending on it, comprises from 15,000 to 18,000 souls. The inhabitants are Tājiks, Ghilzais, Kizilbāshis, and about fifty families of Sikh shopkeepers. The Tājiks of Istālif, contrary to the usual habits of these people, are among the most turbulent in the country. They have the reputation also of being the best foot-soldiers in Afghānistān, and are a healthy and handsome race, fond of sport and war.

The place is singularly picturesque and beautiful. It is built on the side of the hills in the form of a pyramid, the houses rising one above the other in terraces, the whole being crowned by magnificent *chinārs* (planes) which surround the shrine of Hazrat Eshan, while far below, in a deep glen, a

foaming brook rushes over a bed of rocky boulders, on both sides of which the valley is covered with the richest orchards and vineyards. 'The people of the country have a proverb that he who has not seen Istālif has seen nothing; and certainly it may be allowed that he who has seen Istālif is not likely to see many places to surpass it, and few to equal it[1].' Nearly every householder has his garden or orchard, to which the families repair in the fruit season, closing their houses in the town. A great part of the population is of the weaver class, and quantities of coarse cloths are manufactured, a trade in which is maintained with Turkistān.

Istālif was destroyed in September, 1842, by a force under General McCaskill, on account of its having harboured several chiefs implicated in the murder of Sir A. Burnes at Kābul and in the massacre of the garrison of Chārikār.

Jalālābād District.—A large district in Afghānistān. It was formerly a province, and contains the tracts known as Kāfiristān, Kunar, Laghmān, Tagao, Ningrahār, Safed Koh, and Jalālābād. The head-quarters are at JALĀLĀBĀD TOWN. The district is bounded on the north by Badakhshān; on the east by Chitrāl and territory within the sphere of British influence; on the south by Afrīdī Tīrāh; and on the west by the Kābul province. The whole country is intersected with vast mountain ranges, which include the eastern extremity of the Hindu Kush with its numerous spurs and branches. The Safed Koh forms its southern boundary, separating the Jalālābād valley from Afrīdī Tīrāh. From its highest point, Sikarām (15,600 feet), this range falls gently to the west and gradually subsides in long spurs, reaching to within a few miles of Kābul and barring the road from Kābul to Ghazni. The district is drained by the Kābul basin, which receives, besides numerous other streams, the waters of the Panjshīr, Tagao, Alishang, Alingār, and Kunar. The valleys of the first three lead into Kāfiristān; and the Kunar affords a means of communication with Chitrāl, Badakhshān, and the Pāmirs.

The district is inhabited by various races. The principal Afghān tribes are the Shinwāris, Khugiānis, Mohmands, and Ghilzais. Tājiks are fairly numerous, and there are small communities of Arabs and Hindus. Kunar contains people of the same race as the Chitrālis; in Tagao and Laghmān Sāfis are found in considerable numbers, especially in the former valley. The Sāfis speak a language of Indo-Aryan origin, resembling that of the inhabitants of KĀFIRISTĀN. There can be little doubt that the Sāfis were originally Kāfirs, who have been converted to Islām during the last few centuries. Ningrahār, or Nangrahār, the old name of the Jalālābād valley, is now applied to the southern portion. Bellew (*Races of Afghanistan*) writes that it is supposed by some to signify 'the nine rivers,' though the valley does not contain so many, and is explained to be a combination of the Persian *nuh*, 'nine,' and the Arabic *nahar*, 'river.' It is, however, as he points out, a word of much more ancient date and purely of Sanskrit derivation—*nawa vihārā*, 'the nine monasteries,' the valley having been a flourishing seat of Buddhism so late as the fifth century.

[1] Masson, *Narrative of Journeys in Baluchistan, Afghanistan, &c.*

The climate of the plains of Jalālābād bears a general resemblance to that of Peshāwar. For two months in the hot season the heat is excessive. Rain usually falls in the months of December, January, and February; snow rarely, if ever, on the plains east of Gandamak. During the winter, from November to May, the wind blows steadily from the west, often bringing violent dust-storms. The wide stony waste of Batikot is dreaded for a pestilential simoom which blows over it in the hot weather.

From an archaeological point of view few tracts are more interesting than Jalālābād. Although it has been occupied by Muhammadans for a thousand years, there still remain abundant traces of an ancient Hindu population. The localities where these remains are found in great profusion are at Darunta, at the meeting of the Siāh Koh range with the Kābul river; in the plain east of Jalālābād; and in the vicinity of the small village of Hadda, about six miles south of Jalālābād. Three kinds of buildings are met with; namely, topes, tumuli, and caves, all undoubtedly Buddhist. In some of the topes ancient gold coins of the Eastern Roman Empire—*solidi* of Theodosius, Marcian, and Leo—have been discovered. Sasanian and old Hindu coins have also been found there, but no Graeco-Bactrian.

Jalālābād Town.—The only town in the Jalālābād district of Afghānistān, situated in 34° 26′ N. and 70° 27′ E., 79 miles from Peshāwar, and 101 from Kābul; 1,950 feet above the sea. The town, which was at one time the favourite winter residence of the Amīrs, is an irregular quadrilateral, surrounded by walls extending for 2,100 yards. It is a squalid place, presenting few features of interest. It is divided into four irregular parts by streets which, starting from the various gates, meet in the centre. The permanent population is about 2,000; but this number increases tenfold in the winter, when the tribes

from the neighbouring hills flock into it on account of its warmer climate. It is advantageously situated for trade, being on the main route between Peshāwar and Kābul, while roads lead from it to Ghazni, and, through Laghmān, to Badakhshān and Yārkand. The trade consists chiefly in the export of fruit and timber to Peshāwar. Two hundred yards from the west gate of the city is a palace belonging to the Amīr, but now rarely occupied by him. It is a striking building, constructed about 1892, in a garden 200 yards square, surrounded by high walls. The palace measures about 135 by 144 feet, has large underground rooms for use in the hot season, and a wide veranda all round, from which a charming view is obtained of the valley and adjacent hills. The climate of Jalālābād is similar to that of Peshāwar; the heat for two months in the summer is excessive, and the autumn is the unhealthy season.

Jalālābād was founded in 1570 by the emperor Akbar. The modern history of the town dates from 1834, when it was seized and sacked by Amīr Dost Muhammad. It was occupied by the British during the Afghān War of 1839-43, when Sir Robert Sale held it, in the face of extraordinary difficulties, against the Afghān leader, Muhammad Akbar Khān, from November, 1841, to April, 1842. The British forces had practically no stock of provisions, and the small garrison had to make constant sallies. Hardly had the town been made defensible, in February, 1842, when an earthquake rendered the previous work ineffectual. The 'illustrious garrison,' however, held out, and in April an attack was made on the enemy which had the effect of raising the siege. A week later General Pollock's force gave permanent relief. Jalālābād was again occupied by British troops during the Afghan War of 1879-80. The British built a fort, called Fort Sale, about a mile east of the town. In this were hospitals and quarters, and these buildings, which are still kept in repair, are now occupied by Afghan troops.

Description.

Kāfiristān (literally, 'the country of the infidels').—A mountainous region in Afghānistān, lying due north of Jalālābād, in which district it is now included. Its approximate area is about 5,000 square miles. Its boundaries are the Hindu Kush on the north; the eastern watershed of the Bashgal on the east; the Kunar valley and the Kābul country on the south; and on the west the ranges above the Nijrao and Panjshīr valleys. Kāfiristān consists of an irregular series of main valleys, for the most part deep, narrow, and tortuous, into which a number of ravines and glens pour their torrents.

The hills separating the main valleys one from the other are of considerable altitude, rugged, and difficult. As a consequence, during the winter, Kāfiristān consists practically of a number of separate communities with no means of communication with one another. The country appears to be divided into three main drainage systems—those of the Kao or Alingār; of the Pech or Kāmah, named after the important pass of that name; and of the Bashgal. All these streams ultimately find their way into the Kābul river.

In Kāfiristān every kind of mountain scenery is to be met with. At the lower elevations the hillsides are covered with wild olives and evergreen oaks. Fruit trees abound—the walnut, mulberry, apricot, apple, and vine—while splendid horse chestnuts and other trees offer pleasant shade in the hot weather. As one ascends the fruit trees disappear, being replaced by dense pine and cedar forests. These in their turn cease—the hills above 9,000 feet are almost bare—but the willow, birch, and juniper cedar are found. Above 13,000 feet no vegetation exists, except rough grasses and mosses. The rivers teem with fish, which, however, no Kāfir will eat. The chief wild animals are the *mārkhor*, the *uriāl*, leopards, and bears.

The Kāfirs.

With the exception of a short visit to the upper part of the Bashgal valley by Colonel Lockhart's mission in September, 1885, and of Sir George Robertson's two visits in 1889 and in 1890-1, the country has not been penetrated by any Europeans in modern times. The people of the country, styled Kāfirs ('infidels') by their orthodox Afghān neighbours, were known to the emperor Bābar as the Siāhposh ('wearers of black raiment'). They comprise several more or less inimical tribes, differing from one another in language, dress, manners, and customs; and even their primitive pagan religion afforded no bond of common union. This was a somewhat low form of idolatry, with an admixture of ancestor cult and traces of fire-worship. Their total number probably does not exceed 60,000. Until recent years these mysterious people were popularly supposed to be a fair race, noted for their beauty, and of Graeco-Bactrian origin. As a matter of fact they are by no means fair, their colour being that of the average native of the Punjab; their usual type of feature is good; but their beauty, like many other ideas concerning them, is a myth. Sir George Robertson considers that the present dominant races of Kāfiristān are mainly descended from the old Indian population of Eastern Afghānistān, who refused to embrace Islām

in the tenth century, and fled for refuge from the victorious Moslems to the hills. Dr. Grierson, however, holds that the Kāfir dialects (which Dr. Trumpp considered to be a 'pure Prākrit') belong to the non-Sanskritic languages of the Indo-Aryan family, and that 'the speakers of these appear to have arrived at their present seats from the north, and not to be colonists from the south, where that form of Indo-Aryan language which we call Sanskrit became developed[1].'

Whatever their origin, the Kāfirs, except in the case of the outlying Sāfis (see JALĀLĀBĀD), succeeded in resisting all attempts at conversion until the reign of the late Amīr, when Afghān troops overran the country, and brought about its complete subjection. With the exception of the Rāmgulis, who held out for a considerable period, the Kāfirs, who were ill-armed, made but a feeble resistance, and have accepted the Muhammadan religion with little demur. A very small garrison of Afghān troops now suffices to keep the country in order.

Their customs.

There is a small slave population, who are perhaps the remnant of more ancient people subjugated by the lately dominant tribe. The affairs of a tribe are nominally arranged by a consultation of headmen, who were known as *jast*; but, as a matter of fact, in ordinary times public business falls into the hands of a few elders. Disobedience to the *jast* is punished by burning down the offender's house and destroying his property. Theft is punishable by a fine of seven or eight times the value of the stolen property, but the full penalty is seldom exacted. The punishment for adultery is a fine in cows varying from three to six. It is in consequence not uncommon for women to endeavour to entangle men in order to get cows for their husbands. Murder and manslaughter are punished alike. The offender must at once leave his village and become a *chile* or outcast. His house is burnt by the dead man's family or clan and his property plundered; he must nevermore return to his village except by stealth; and whenever he encounters a member of the dead man's family he must at once conceal himself. This stigma applies not only to the criminal himself, but to his direct descendants and to his children-in-law. There are several villages in Kāfiristān which are places of refuge, where slayers of their fellow-tribesmen reside permanently.

Kāfir women are practically slaves, being to all intents and purposes bought and sold as household commodities. The young women are mostly immoral. There is little or no ceremony about a Kāfir marriage. If a man becomes

[1] *Report on the Census of India*, 1901, chap. vii.

enamoured of a girl, he sends a friend to her father to ask her price. If a price is agreed upon, the man immediately proceeds to the girl's house, where a goat is sacrificed, and then they are considered to be married, though the bride remains with her parents until the full price has been paid. The dead are disposed of in a peculiar manner. They are not buried, or burnt, but are deposited in large boxes, placed on the hill-side or in some more or less secluded spot.

Kandahār Province.—A province of Afghānistān, bounded on the north by the Taimani country in the Herāt province, and by the Hazārajāt and Ghazni districts of Kābul; on the east and south by Baluchistān; and on the west by Farrah. Within the administrative charge of the *naib-ul-hukumā* (governor) of Kandahār are comprised the division of Chakansūr, and the minor divisions or districts of Kalāt-i-Ghilzai, Mākur, Pusht-i-Rūd, Zamindawar, and Girishk.

The province is divided into two well-marked portions, differing essentially from each other in character, by a line drawn from Kandahār to Farrah. North of this line, and also to the north-east, the country is hilly, and gradually becomes more mountainous northwards. The general elevation of portions of Pusht-i-Rūd and Zamindawar is about 4,000 feet, while in the Bhagni tract of Pusht-i-Rūd there are mountains of 10,000 feet in altitude. In the north-east Kalāt-i-Ghilzai is 5,543 feet above sea-level, and in its neighbourhood are peaks of not less than 9,500 feet. South of the dividing line above mentioned, the elevation is at first between 2,000 and 2,500 feet, but it rapidly decreases. The country watered by the lower courses of the Harūt, Farrah, and Helmand is open, forming the only plains of Afghānistān proper. To the south of Kandahār is the desert of Registān; in the south-west lies the great Afghān-Seistān desert. The province is drained by the Kadenai, Tarnak, Arghastān, Arghandāb, Helmand, Harūt, and Farrah Rūd rivers. Rising in the mountains north of the province, the Helmand with its tributaries eventually loses itself in the Seistān Hāmūn.

The name of the province seems to connect it with the Indian people known to the Greeks as *Gandarii*, but the present inhabitants are almost entirely Durrānis. The towns contain a considerable number of Pārsiwāns (people of Persian descent), while in Kandahār city there are about 5,000 Hindus. No reliable estimate of the total population can be given.

The climate varies considerably: that of the deserts is excessively trying, but with this exception it is on the whole

good. In the mountainous regions the winters are severe, but elsewhere the cold is not great.

Description.

Kandahār City.—Capital of the Kandahār province of Afghānistān, situated in 31° 27′ N. and 65° 43′ E., 354 miles from Herāt by the shortest route, 313 from Kābul via Maidān, and about 62 miles from the British border at New Chaman; 3,462 feet above the sea. The city is situated between the Tarnak and Arghandāb rivers on a level plain, intersected by numerous canals and highly cultivated and well populated to the south and west, but barren to the north, north-west, and north-east. It forms an irregular oblong, longest from north to south, with a circuit of over 3 miles. It is surrounded by a ditch 24 feet wide and 10 feet deep, and by a wall 27 feet in height. There are six gates, two each on the east and west, and one on the north and on the south. The four principal streets are about 40 yards wide, and are named after the gates to which they lead from the Chārsu, their point of intersection. Smaller and narrower streets branch from the main arteries towards the city walls. Kandahār is divided into four quarters, the various tribes which constitute the inhabitants occupying, to a great extent, separate portions. The different classes of merchants and shopkeepers also occupy separate streets, or portions of streets, in the various quarters. The houses are generally built of sun-dried bricks, and are flat-roofed, some with upper storeys. Those of the rich are enclosed by high walls, and many contain three or four courts, with gardens and fountains. The citadel is situated at the north of the city. South of it is an open space called the Topkhāna; west is an open space in which is situated the tomb of Ahmad Shāh Durrāni. This structure overtops all the surrounding buildings, and its lofty dome attracts the attention of the traveller approaching the city from a distance. There are more than 180 Sunni mosques in the city, of which the Khirka Mubārak, a place of sanctuary (*bast*), is the most celebrated. Notwithstanding the large number of Shiah inhabitants, there is no Shiah mosque. A commodious caravanserai exists outside the eastern gate for the storage of wool and other goods going to India.

Population, climate, &c.

The total population of Kandahār city is estimated at 31,000, among whom Pārsiwāns predominate. There are about 1,600 shops, and a *ganj* where a large cattle, sheep, and grain market is held daily. The ordinary water-supply is derived, by numerous canals, from the Arghandāb, but an ample supply is also available from wells. The climate of

Kandahār is not salubrious, probably owing to the want of sanitation and to the large graveyards on one side and the marshes on the other. The rainfall is small, and occurs during the winter and early spring. In the summer months the heat is intense. The temperature varies greatly between sunrise and mid-day, sometimes by as much as 40 or 50 degrees.

Kandahār is famous for its fruits, which are as plentiful as they are good: apricots, peaches, pomegranates, grapes, figs, and melons are all excellent of their kind and, fresh or dry, are largely exported. A considerable amount of tobacco is also grown for export to India.

Trade.

Kandahār is one of the principal trade centres in Afghānistān. There are no manufactures or industries of any importance peculiar to the city; but the long lines of bazars display goods from Great Britain, India, Russia, Persia, and Turkistān, embracing a trade area as large probably as that of any city in Asia. The customs and town dues together amount to a sum equal to the land revenue of the entire province. The Hindus are the most numerous and the wealthiest merchants in Kandahār, carrying on a profitable trade with Bombay and Sind. They import British manufactures, e.g. silks, calicoes, muslins, chintzes, broadcloth, and hardware; and Indian produce, such as indigo, spices, and sugar. They export asafoetida, madder, wool, dried fruits, tobacco, silk, rosaries, &c. In 1903–4 the exports to India from Kandahār were valued at nearly 35 lakhs, and the imports at 33 lakhs.

History.

From early times Kandahār must have been a town of much importance in Asia, as being the central point at which the roads from Herāt, Seistān, Ghor, Kābul, and India unite. The position did not escape the notice of Alexander the Great, and Kandahār (*Alexandria Arachoton*) is probably one of the cities that he founded or rebuilt. After being a portion of the Seleucid, Parthian, Sassanid, and Arab empires, Kandahār, on the break-up of the Caliphate, fell successively to the Persian Saffārids and Sāmānids, to the house of Ghazni, the Seljūks, the Ghorids, and the Shāhs of Khwārizm, and in 1222 it was captured by the Mongols under Chingiz Khān. From his descendants it passed for a time to the Kart dynasty of Herāt, an offshoot of the Ghorids, and in 1389 it was taken by Tīmūr Lang. Between 1468 and 1512 it was under local chiefs, but in the latter year it was recovered for the Tīmūrids by the illustrious Bābar, the founder of the Mughal empire. After his death Kandahār was a constant subject of contention between the Mughals and the Persian Safavids; and after

being several times captured and recaptured by one or the other, it finally passed out of Mughal possession in 1648, the subsequent efforts of Shāh Jahān's sons, Aurangzeb and Dārā Shikoh, to recapture it proving fruitless. In 1708 the Ghilzais of Kandahār threw off the Persian yoke, and a few years later defeated the Safavids in Persia itself. Persian rule was restored for a short time by Nādir Shāh, who destroyed the city in 1738 and built a new one. The old city is now known as Shahr-i-Kohna, and its ruins lie in the base of a bare rocky hill three miles to the west of the present town. Nādir Shāh's foundation was in turn destroyed by his Afghān successor, Ahmad Shāh, who founded the existing city in 1747. In 1834 Shāh Shujā, the dispossessed (Sadozai) king of Afghānistān, attempted to re-establish himself in Kandahār, but he was driven off by his Bārakzai rival, Dost Muhammad, who, after this victory, took the title of Amīr.

This was the last unaided attempt of the Sadozais to retake Kandahār. The next time Shāh Shujā appeared on the field it was with the support of the British Government. The Army of the Indus occupied Kandahār in April, 1839, and Shāh Shujā was crowned there in May. While the restored king with the bulk of the British army marched on Kābul, a force was left under General Nott to hold Kandahār. In 1842, after the revolt at Kābul and the massacre of Burnes and Macnaghten, an attack was made on the city by large bodies of Afghāns under Safdar Jang Sadozai, but it was beaten off with heavy loss, and a fresh attempt soon after was equally unsuccessful. In August, 1842, Nott marched to Kābul, and Safdar Jang then took possession of Kandahār, only to be driven out four months afterwards by Kohan Dil Khān, who had come from Persia. On the death of the latter in 1855 his son, Muhammad Sādik, held the city for a short time until Dost Muhammad took possession in November of the same year. Dost Muhammad appointed his son, Ghulām Haidar Khān, governor, and on his death in 1858 Sher Alī Khān succeeded him. On the latter becoming Amīr, he appointed his full brother, Muhammad Amīn Khān, to be governor. This chief rebelled and was killed in battle in 1865. Kandahār again fell into Sher Alī's hands; passed from his grasp to that of his half-brother and rival, Azīm Khān, in 1867; and again fell into the power of Sher Alī, through his son, Yakūb Khān, in 1868.

During the last Afghān War Kandahār was occupied by British troops in January, 1879, and in May, 1880, Sardār Sher Alī Khān was installed as Walī of the Kandahār province,

which was to be independent of Kābul. In July, Sardār Muhammad Ayūb Khān, a younger brother of Yakūb Khān, advancing from Herāt, inflicted a crushing defeat on a brigade of British troops at Maiwand and invested Kandahār. A relieving force under General Roberts left Kābul on August 8, arrived at Kandahār on the 31st, and on September 1 totally defeated Ayūb, whose camp, artillery, and baggage were captured, the Sardār escaping with a handful of followers. The victory immediately quieted the country, and the last of the British forces evacuated Southern Afghānistān in April, 1881. Sher Alī Khān had found himself too weak to maintain the position conferred on him, and had retired, at his own request, to India, where he ended his days as a British pensioner. Within three months of the British withdrawal, Ayūb Khān, who had been maintaining himself with spirit at Herāt, again took the field, and, after defeating Abdur Rahmān's troops, occupied Kandahār. He was, however, utterly defeated by the Amīr in September, 1881, and fled towards Herāt; but that city had, meanwhile, been occupied by one of the Amīr's lieutenants, and the Sardār had to seek refuge in Persia. He came to India in 1888, and has since resided there.

Farrah.—Capital of the Farrah province of Afghānistān, situated in 32° 26′ N. and 62° 8′ E.; 2,460 feet above the sea. Formerly a place of some importance, Farrah is now almost deserted, the governor and his escort being the principal inhabitants. The whole place is in ruins, the only habitations being the quarters of the garrison and a few shops. Some large granaries have recently been added. The governor himself lives in a village near the fort. From outside, Farrah presents an imposing appearance, being encircled by a solid rampart of earth to a height of 30 or 40 feet; within, beyond the few buildings mentioned, there is nothing but a succession of mounds and heaps of mud ruins, varied by pits and holes. The place is very unhealthy, being built in a swamp. Farrah is a place of great antiquity; it is believed to be the *Phra* of Isidore of Charax (first century). According to Ferrier it was sacked by Chingiz Khān, and the survivors were moved farther north. They returned, however, and the town prospered again till its bloody siege by Nādir Shāh. In 1837 the remaining population, amounting to 6,000, was carried off to Kandahār.

Girishk.—An old fort in the Kandahār province of Afghānistān, situated in 31° 45′ N. and 64° 37′ E., on the right bank of the Helmand river, 78 miles from Kandahār and 329 from

Herāt (via Farrah); 3,641 feet above the sea. The town is insignificant, and owes all its importance to being the head-quarters of the Hākim of the Pusht-i-Rūd district. A small Afghān garrison lives outside the fort. Girishk was occupied by the British from 1839 till 1842, and for the last nine months of that period amid great difficulties, by a native force of 200 Sindīs, Punjābis, and Hindustānis, under a fine Indian soldier named Balwant Singh. This small garrison held their own against from 10,000 to 15,000 Durrānis, and the defence was one of the most brilliant exploits of the campaign. Girishk was again occupied for a short period by a British force in the beginning of 1879.

Kalāt-i-Ghilzai.—Fort in the Kandahār province of Afghānistān, situated in 30° 7′ N., and 66° 55′ E., on the road from Kandahār to Ghazni; 5,543 feet above the sea. It stands on the right bank of the Tarnak river, 87 miles from Kandahār and 229 from Kābul. The fort was occupied in 1842 by a sepoy garrison under Captain Craigie, which gallantly repulsed a determined Afghān attack in greatly superior numbers. In memory of this feat of arms, the 12th Pioneers still bear the name of 'The Kelat-i-Ghilzai Regiment,' and carry a special colour with the motto 'Invicta.' The fort was again held by a detachment of British troops in 1879–80. In the winter months the cold is very great; during spring and summer the climate is pleasant. The fort gives its name to one of the districts of the Kandahār province.

Lash-Jawain.—A fort rather than a town in the Lash-Jawain (Hok or Hokat) district of the Farrah province of Afghānistān, situated in 31° 41′ N. and 61° 35′ E. It stands on the right bank of the Farrah Rūd, on the end of a promontory projecting from the Dasht-i-Panjdeh. The population of the surrounding district is small, chiefly Ishākzai Durrānis, with some Tājiks; and there are no local industries. The ruins everywhere met with testify to the former prosperity of the country, and contrast strangely with the wretched mud hovels now forming its villages. The ruins are of Arab origin, but include the less artistic and inferior remains of more modern structures. This decay has been caused by the successive invasions and revolutions that have for centuries devastated the district, from the time of Chingiz Khān.

Herāt Province.—The western province of Afghānistān, bounded on the north by Russian territory; on the west by Persia; on the south by the province of Kandahār; on the east by Afghān-Turkistān and by the province of Kābul, from

which it is divided by the watershed between the Farrah Rūd and Helmand basins. The province is drained by the Murghāb, the Hari Rūd, the Adrāskan, and the upper affluents of the Farrah Rūd. On the east are the Hazāra mountains, on the west the Khorāsān deserts. On the south the country is open; and the great trade routes from Kandahār to Seistān lead through the broad space between the Taimani hills and the Persian deserts.

The most populous and fertile part of the province is that comprised in the districts of Herāt, Ghoriān, Obeh, and Karokh. North of this fertile tract is the Siāh Būbak range, known to the Greeks as the *Paropamisus*, a prolongation of the middle branch of the Koh-i-Bāba. North of Herāt city, and east, the hills are of some height, the peaks rising to four or five thousand feet above the valley. North again of the Siāh Būbak is the district of Bādghis, for the most part an expanse of rolling downs, becoming more mountainous towards the east. East of the Herāt valley and Bādghis is a wild mountainous country, inhabited by Fīroz Kohis and Taimanis, with a few Hazāras. This is a region of barren, rugged mountains, whose peaks rise to 10,000 and 12,000 feet. Here are the three branches of the Koh-i-Bāba, the northern known as the Band-i-Turkistān; the central as the Siāh Būbak or Koh Siāh; and the southern as the Band-i-Baiān or Safed Koh. Between the two first is the country of the Fīroz Kohis; between the two last is the Hari Rūd valley, which is also occupied in the upper part by the Fīroz Kohis; and south of the Band-i-Baiān is the Taimani country. South of Herāt city lies the open country of the Sabzawar district.

The province is divided into the following administrative divisions, the sub-governors of which are subordinate to the governor of Herāt: the city of Herāt, with the Nan Bulāk; Ghoriān; Sabzawar; Karrukh; Obeh; Sūbah-i-Sarhaddi, including all the minor districts north of the Koh Siāh; Chakcharān; Shahārak; and Ghorāt. The population of the whole province has been estimated at about half a million. The great majority are Herātis, i.e. Persian-speaking people of Irānian origin; but large numbers of Afghāns (Durrānis, Ghilzais, and Kākars) have during the last twenty years been settled on the northern frontier. Chahār Aimāk is a collective name given to the Jamshedīs, Fīroz Kohis, Taimūris, and Taimanis. They number about 180,000. The Jamshedīs and Fīroz Kohis are of Persian origin. The Taimanis are also in the main of Persian race, differing from the others in that

they have a strong section, to which the chief belongs, of Afghān-Kākar descent. The Kila Nao Hazāras are descended from fragments of various Hazāra clans removed to their present lands by Nādir Shāh. All are semi-nomadic in habit, and all speak dialects of Persian.

For history and trade see HERĀT CITY.

Description.

Herāt City.—Capital of the province of the same name in Afghānistān, situated in 34° 22′ N. and 62° 9′ E., in a fertile and well-watered valley, about 3 miles from the right bank of the Hari Rūd, 407 miles from Kandahār via Farrah and Sabzawar, and 469 from Kābul; 3,026 feet above the sea. The plain surrounding the city is closely studded with villages, especially on the south, east, and west. These villages are, as a rule, large and straggling, with walled gardens and orchards. The fortifications and ditch are kept in excellent order, and a strong Afghān force is always maintained within the walls. The city, nearly square in plan, has five gates, two on the north face, and one on each of the others. There are four bazars meeting under a domed structure, called the Chārsu, at the cross-roads in the centre of the city. Near the Chārsu the shops are apparently rich and flourishing; but the farther away from it, the more squalid and poor they become. Beyond the four main thoroughfares of bazars, there are no roads properly so called. The interior of the city is a crowded mass of small domed hovels, built of mud or sun-dried bricks, and intersected by narrow alleys, many of them arched over. The only pieces of open ground in the city, and these of small dimensions, are the space around the governor's house, the gun park, the barracks, and an open square near one of the gates on the north face. The principal buildings are the Jāma Masjid and the Ark-i-Nao, or new citadel. The latter is of comparatively recent construction; the former was built at the end of the fifteenth century in the reign of Shāh Husain. Originally a splendid edifice, 465 feet by 275, and adorned with gilding, carving, mosaics, &c., it is now much out of repair.

Population and trade.

The total population of Herāt, exclusive of the garrison, is probably between 10,000 and 14,000. There are said to be over 1,300 shops in the city, representing 53 different trades and occupations, and giving employment to 3,500 persons. It is an important centre for the trade of the outlying districts. The principal exports are wool, silk, pistachios, opium, asafoetida, sheepskins, and astrachans; the principal British imports are indigo, tea, sugar, cotton cloth, muslin,

drugs, and porcelain goods. Of recent years, Russian goods—chintzes, silk and cotton cloth, certain kinds of broadcloth, hardware, and sugar—have commenced to obtain a footing in the Herāt market.

History.

Herāt, the foundation of which, as *Alexandria Arion*, is ascribed to Alexander the Great, is not only the capital of a province, but has a strategical value and historical reputation which have given to its possession a moral influence out of all proportion to its present importance whether as a city or as a fortress. It enjoys the pre-eminence of having stood more sieges, and having been depopulated and destroyed more often, than almost any other city in Central Asia. It has invariably risen from its ruins, if not always with renewed splendour, at all events with a vigour that is without parallel. After Alexander's death Herāt passed successively under the domination of the Seleucids, the Parthians, and the Sassanids; and on the extinction of their empire it was captured (661) by the Arabs, under whom it became one of the great cities of the Muhammadan world. On the break-up of the Caliphate it fell in turn to the Persian dynasties of the Saffārids and Sāmānids, to the Ghaznivids and to the house of Ghor, and to the Khwārizm Shāhs. Then came the Mongol conquest, after which the Karts, an offshoot of the Ghorids, established a local dynasty (1245–1389) which was overthrown by Tīmūr Lang. From his descendants it passed to the Safavid kings of Persia, and on their decline was for a short time held by the Durrānis. Regained for Persia by Nādir Shāh in 1730, it was added in 1751 to the Durrāni kingdom of Ahmad Shāh, and on the dissolution of that kingdom became an independent principality under his great-grandson Kāmrān. In 1823, while Kāmrān was in power, the Persians attacked Herāt and were defeated. In 1837 they renewed the attack with 35,000 men; but after a siege which lasted for ten months, and which was only unsuccessful owing to the splendid services of Lieutenant Eldred Pottinger, who had arrived from Kābul just before it commenced, they were compelled to retire, on the appearance of Colonel Stoddart with power to threaten the Shāh with the hostile intervention of Great Britain. After the retirement of the Persian army, the British Government proclaimed the independence of Herāt under Shāh Kāmrān, and a treaty was concluded with the latter in 1839 whereby his independence was guaranteed. Shāh Kāmrān's all-powerful Wazīr, Yār Muhammad Khān, objected to concede the terms which the British demanded in return for the guarantee, and commenced

to intrigue with Persia. Early in 1842 he murdered his master and usurped the government. Under his vigorous rule Herāt began to prosper, but he died in 1851 and was succeeded by a son who proved to be imbecile and profligate. The latter was ousted soon afterwards by Muhammad Yūsuf Khān Sadozai, his cousin. Early in 1856 the Shāh of Persia again sent an army to Herāt; but though Muhammad Yūsuf Khān was Persian at heart, the people expelled the Persian advance guard and hoisted British colours. Muhammad Yūsuf was sent to the Persian camp, the people rallying round Isa Khān, who wrote to the Amīr Dost Muhammad, declaring himself a servant of the Kābul government and inviting the Amīr to march on Herāt. He was, however, unable to hold out, and in October Herāt surrendered to the Persians. At the close of the war between Great Britain and Persia in March, 1857, the Shāh withdrew his forces from Herāt, having first installed Sultān Ahmad Khān as ruler of the province. In 1861 a quarrel arose between Sultan Ahmad and Amīr Dost Muhammad; the latter advanced on Herāt in the following year; and after a siege of ten months, during which Sultān Ahmad died, the fort fell into his hands. Since then Herāt has remained subject to the Amīrs of Afghānistān.

Extent and boundaries.

Afghān-Turkistān.—The name applied of late years to the territories in the basin of the Oxus which are subject to the Amīr of Afghānistān. BADAKHSHĀN, with Wākhān and Kataghān, now forms a separate province, the head-quarters of which are at MAZĀR-I-SHARĪF. It should be mentioned that this country is not called Afghān-Turkistān either by the Afghāns or by the people who inhabit it, but simply 'Turkistān.' The province, as now constituted, includes the divisions and districts known as Haibak, Mazār-i-Sharīf, Akchā, Shibarghān, Sār-i-Pul, Maimana, Andkhui, Dārā Yūsuf, Kāmard, Balkh-ab, and Sangchārak.

Afghān-Turkistān, as thus constituted, is bounded on the north by Bokhāra, from which it is separated by the Oxus, and by Russian territory. Its eastern extremity abuts on Badakshān. On the south the same range divides Afghān-Turkistān from the Kābul province. On the south-west Afghān-Turkistān is bounded by Bāmiān in the Kābul province, and by districts of the Herāt province, which also form its western boundary.

The towns of Afghān-Turkistān are AKCHĀ, MAIMANA, MAZĀR-I-SHARĪF, Haibak, Shibarghān, Sār-i-Pul, Andkhui, and Khānābād. A peculiarity common to nearly all these is that

they cover an extensive area, owing to the mass of orchard suburbs which surrounds them.

Physical features.

The province is divided into two distinct regions: the one mountainous, the other consisting of a great plain stretching from the foot of the hills to the Oxus. Along the whole southern boundary, including Wākhān and Badakhshān, is a region of lofty mountain country. In the east we have the Hindu Kush rising far into the region of perpetual snow. One great spur of this range, the Changūr Koh, divides Badakhshān and Afghān-Turkistān proper. From this spur stretches a large plateau, extending north from the Koh-i-Bāba for 140 miles in the direction of the Oxus, with a breadth of about 80 miles and an elevation of about 7,000 to 10,000 feet. It terminates in a range, the Shādiān Koh, which falls almost precipitously to the plains of Turkistān. South of Balkh is the western prolongation of the Hindu Kush, the great range of mountains known as the Koh-i-Bāba. From a point south of Yak Walang (in the Kābul province) these mountains fork into three branches. The northern branch strikes north-west, enclosing the basin of the Upper Murghāb, and dividing it from that of the Band-i-Amīr. Branching right and left, it forms a mass of mountains which are the natural boundary of this part of Afghān-Turkistān. The western half of these mountains is known as the Band-i-Turkistān; its elevation is about 11,000 feet. The eastern range has no one name; its height is about 10,000 to 12,000 feet. There is a well-marked, and for the most part an abrupt, transition from the hill country to the plains. The breadth of the latter is variable, owing to the curves of the Oxus and its northward trend, but the average is between 40 and 50 miles. The principal tributaries of the Oxus which drain the province are the Kokcha and the Kundūz or Surkhāb. The Tashkurghān, the Band-i-Amīr, the Sār-i-Pul, and the Kaisār or Maimāna belong to the Oxus basin, but are either expended in cultivation or lost in the plains before reaching the Oxus.

Climate.

The climate varies considerably with the locality. The winter, even in the plains, is cold; spring is a season of heavy rain, the amount of which appears to depend upon the nature of the previous snowfall; from May to November the weather is dry. The heat of the summer in the plain country resembles that in the plains of India, but is not so great, nor does it last so long. The hill districts enjoy a temperate and cool climate, varying with the elevation. During the summer months a detestable, large light-coloured fly makes its appear-

ance. Its bite is noxious, and horses sometimes die from it; camels also suffer, but not to the same extent. This fly may be the same as that which is so troublesome in Bādghis; but General Maitland is disposed to identify it with the Seistān fly.

History. Ancient Balkh, or *Bactra*, was probably one of the oldest capitals in Central Asia. There persian tradition places the teaching of Zoroaster. *Bactriana* was a province of the Achaemenian empire, and was probably occupied in great measure by a race of Irānian blood. About 246 B.C. Theodotus, governor of Bactria under the Seleucidae, declared his independence and commenced the history, so dark to us, of the Graeco-Bactrian dynasties, whose dominions at one time or another—though probably never simultaneously—reached from the Jaxartes to the Gulf of Cutch. Parthian rivalry first, and then a series of nomad movements from Inner Asia, overwhelmed the isolated dominions of the Greeks (about 130 B.C.). Powers rose on the Oxus known to the Chinese as Yueh-chi, Kweshwang, Yetha, Tukhāras; dimly identified in Western Asia and Europe as Kushans, Haiāthala, Ephthalitae or White Huns, and Tochari. Buddhism, with its monasteries, colossi, and gilded pagodas, spread over the valley of the Oxus. We do not know what further traces of that time may yet be revealed; but some may be seen in the gigantic sculptures of Bāmiān. The old Arab historians of the Muhammadan conquest record a heathen temple at Balkh, called by them *Naobihār*, which Sir Henry Rawlinson points out to have been certainly a Buddhist monastery (*nawa vihārā*). The name Naobihār still attaches to a village on one of the Balkh canals, thus preserving through many centuries the memory of the ancient Indian religion. The memoirs of the Chinese pilgrim Hiuen Tsiang, in the first part of the seventh century, give many particulars of the prevalence of Buddhism in the numerous principalities into which the Tukhāra empire had broken up; and it is remarkable how many of their names are identical with those which still exist. This is not confined to what were once great cities like Balkh and Bāmiān; it applies to Khulm (Tashkurghān), Baghlān, Andarāb, and many more.

The country long continued to be known to Muhammadans as Haiāthala, or Tukhāristān. Its political destiny generally followed that of Khorāsān. It bore the brunt of the fury of Chingiz Khān; and the region seems never to have recovered from the devastations and massacres which he began, and which were repeated in degree by succeeding generations. For

a while these Oxus provinces were attached to the empire of the Delhi Mughals, and then fell into the hands of the Uzbegs. In the eighteenth century they formed a part of the dominion of Ahmad Shāh Durrāni; but during the reign of his son Tīmūr they fell again under the independent rule of Uzbeg chiefs. Among them those of the Kataghān or Kundūz were predominant; and Murād Beg (1815 to about 1842) for some time ruled Kolāb beyond the Oxus, and all south of it from near Balkh to the Pāmirs. Then for a few years the country round Balkh passed under the sway of the Amīr of Bokhāra. In 1850 the Afghāns recovered Balkh and Tashkurghān; by 1855 they had gained Akchā and the western districts; in 1859 Kataghān; and in the same year the Mīr of Badakhshān agreed to pay homage and tribute. The last signs of independence in Badakhshān were abolished by the late Amīr in 1881, and by 1884 the whole of Afghān-Turkistan was effectually subjugated. The only notable event in recent years was the revolt of Sardār Ishāk Khān, the late Amīr's cousin, when governor of the province. The rebellion was, however, successfully overcome; and Ishāk and his principal supporter, Murād Beg of Kataghān, were obliged to fly from the country.

At Takht-i-Rustam, in the hills about two miles west of Haibak, General Maitland, in 1886, found carefully cut caves containing arched chambers of large dimensions of undoubted Buddhist origin. One of these chambers measures 37 feet square, its domed roof rising to a height of 38 feet; light is afforded by a window cut in the side of the hill. Balkh seems at present to have little or nothing to show in the way of antiquities, though excavation would probably be rewarded. Antiquities.

The population of Afghān-Turkistān is small in comparison with its area. This is partly due to devastating wars and to the chaotic condition of the country before it came under Afghān rule, but also in a great degree to famine and pestilence. The 'Persian' famine of 1872 was terribly severe in Herāt and Afghān-Turkistān. It was followed by a serious outbreak of cholera, which is said to have depopulated several districts. About half the population consists of Uzbegs and Turkomāns, whose language is Turkī, while the other half are Hazāras, Tājiks, and Arabs, who speak Persian. The Tājiks, or people of Irānian blood, probably represent the oldest surviving race of the region. The Afghān element is still insignificant, though there is a steady influx from the neighbourhood of Kābul. It is doubtful if the total population of Afghān-Turkistān exceeds three-quarters of a million. The people.

Manufactures and minerals.

There are no manufactures of special note. The chief trade centres are Maimana, Akchā, Mazār-i-Sharīf, Tashkurghān, and Faizābād; and the local industries consist of *barak* and *kurk* (both woollen fabrics), and coarse cotton cloth. With the exception of Badakhshān, few districts of Afghān-Turkistān are known to possess much mineral wealth. Some coal is found at Chahil, north of the Kāra Koh; and at Shīsha Alang, west of Chahil, Mr. Griesbach estimates that 50,000,000 tons are available.

Akchā.—Principal town in the district of the same name in Afghān-Turkistān, situated in 36° 55′ N. and 66° 10′ E.; 1,088 feet above the sea. It is a walled town about 2 miles in circumference, with a lofty citadel, and generally contains a small Afghān garrison. It is unhealthy in the hot season, owing to fever caused by the irrigation carried on all round the town. Akchā has a good deal of trade, and is said to be more often visited by Bokhāra caravans than any other place in Afghān-Turkistān. About 1,200 Uzbeg families and some Hindu merchants reside in the city and suburbs. The number of shops and stalls open on the bi-weekly market days is given as 242.

Balkh.—Town in Afghān-Turkistān, situated in 36° 46′ N., 66° 53′ E.; 1,266 feet above the sea. Balkh (*Bactra*) was the capital of the old Bactrian satrapy and subsequently of the Graeco-Bactrian kings. Its siege by Antiochus the Great (206 B.C.), followed by the temporary submission of king Euthydemus, marks the last effort of Seleucid power in these regions. On the overthrow of the Graeco-Bactrian kingdom, Balkh passed under the Yueh-chi and then under the Parthians; and it was here that Artaxerxes (Ardeshīr), the first of the Sassanids, was acknowledged as Great King in supersession of the Parthian dynasty. After the overthrow of the Sassanid kingdom by the Arabs, Balkh and the adjoining territories, known as Haiāthala or Tukhāristān (now Afghān-Turkistān), fell under their sway, and the subsequent connexion of these was generally either with Khorāsān or with Trans-Oxiana. On the break-up of the Caliphate, Balkh came successively under the rule of the Saffārids, the Sāmānids, the Ghaznivids, the Seljūks, the Shāhs of Khwārizm, the Mongols of Chingiz who destroyed the city, and of Tīmūr, from one of whose descendants it passed to the Uzbegs, Shaybānids, and Jānids of the line of Chingiz. It was temporarily occupied, under the reign of the Mughal emperor Shāh Jahān, by his sons, Murād and Aurangzeb, but was evacuated very shortly.

It passed into Afghān possession under Ahmad Shāh Durrāni, but was again lost (1826) in the troublous times that followed the expulsion of his grandson, Mahmūd Shāh. For a time it was ruled by an Uzbeg chief who owned a nominal suzerainty to Bokhāra; but in 1840, disputes having arisen between the Amīr of Bokhāra and his vassal, the former crossed the Oxus, captured and destroyed the city of Balkh, and deported the majority of the inhabitants. In 1850 Balkh was again united to Afghānistān.

There is little of real antiquarian interest to be seen at the present day in the ruins of this once great city, probably one of the oldest capitals in Asia, but now a small and insignificant Tājik village. The inner walls, which are still standing, enclose an area of about three square miles. The only buildings of any importance that yet retain any form or shape are the *ziārat* and Madrasa of Khwāja Abūnasar Pārsai, and it is doubtful whether these were built in the thirteenth or the sixteenth century. According to local tradition, Balkh has been destroyed twenty-four times; it certainly never fully recovered its destruction by Chingiz Khān, attended by the whole massacre of the inhabitants, though it was not until the capture of the city by the Amīr of Bokhāra (1840), that it was finally abandoned. No trace has been discovered of the ancient splendours of Bactra; and the still visible remains, which are scattered over a circuit of 20 miles, consist mainly of mosques and tombs of sun-dried bricks, and show nothing of even early Muhammadan date. The old Arab historians record a heathen temple at Balkh, called by them *Naobihār*, which Sir Henry Rawlinson points out to have been certainly a Buddhist monastery (*nawa vihārā*). The name Naobihār still attaches to a village on one of the Balkh canals, thus preserving through many centuries the memory of the ancient Indian religion.

Maimana.—Head-quarters of the district of the same name in Afghān-Turkistān, situated in 35° 55′ N., 64° 46′ E.; 2,860 feet above the sea. The town, which is a large one as far as area is concerned, the circuit of its walls equalling that of Herāt, comprises about 3,000 houses and 233 shops, but has a generally deserted and decayed look. There are no important industries, the manufactures being limited to *barak* and *kurk* (both woollen fabrics), and a coarse blue cotton cloth. The principal articles of trade are Bokhāra and Meshed silk, Russian leather, and printed cotton goods, English cotton cloth, velvets, tea, indigo, and hardware; and the usual

agricultural products of the country—wheat, barley, tobacco, and dried fruits. Maimana derives such importance as it possesses from being the place of exchange for goods brought from Herāt, Kandahār, and Meshed on one side, from Kābul and Balkh on another, and from Bokhāra and Andkhui on the third. The population is chiefly Uzbeg, but representatives of every race in Central Asia and Afghānistān are to be found in the bazars. Until the reign of Amīr Abdur Rahmān Khān, Maimana maintained a semi-independence under its own chiefs; but in 1883–4 the Amīr dispatched a force to bring it under subjection, and Dilāwar Khān, the chief, surrendered and was sent to Kābul. The Amīr at first appointed a member of the chief's family as Walī, with very restricted powers, the real control resting in the hands of an Afghān Resident. In 1892 the tribal levies and inhabitants of the Maimana district broke into rebellion, which Abdur Rahmān soon suppressed; the Walī was removed, and Maimana has since been treated as an ordinary Afghān district.

Mazār-i-Sharīf.—Capital of the province of Afghān-Turkistān, situated in 36° 43′ N., 67° 7′ E., 318 miles from Kābul; 1,235 feet above the sea. The place is held sacred as the alleged burial-place of Alī, the son-in-law and cousin of Muhammad, and a tomb consisting of two lofty cupolas was built to him by Sultān Alī Mirza in the first half of the fifteenth century. As a matter of fact, Alī was not buried at Mazār, but at Najaf, in Turkey. In the early half of the last century, Mazār was subject to Murād Beg of Kunduz. In 1852 it was taken by the governor of Balkh and has since remained in Afghān hands. The present prosperity of the town dates from the time of Muhammad Alam Khān, Amīr Sher Alī's governor. Since 1869 it has become the seat of government of Afghān-Turkistān and a not unimportant commercial centre. The old portion of the town is enclosed by a thin wall, now in ruins, and is mainly occupied by the tomb and a large straggling bazar. Around this the new town has grown rapidly, and buildings and gardens have sprung up on all sides in the neighbourhood. Mazār now resembles a mass of inhabited gardens and orchards rather than a regular town. The population of the town and suburbs is about 6,000 families, mainly Uzbegs, but including a few Hindu traders.

Tashkurghān.—Town in Afghān-Turkistān, situated in 36° 42′ N. and 67° 41′ E.; 1,495 feet above the sea. It is

the largest and richest place in the province, and the principal trade mart between Central Asia and Kābul. It is practically unwalled, though it possesses an Ark or citadel. Like Mazār-i-Sharīf, the provincial capital, it is rather a mass of inhabited orchards than an ordinary town; and the ground it covers (5 or 6 miles by 2 or 3) is enormous compared with the population, which consists of not more than 4,000 families, chiefly Uzbegs and Tājiks. There are from 450 to 500 shops. The streets are only 10 or 12 feet wide, but are fairly straight, intersecting each other at right angles. The houses are mostly domed, though wood is fairly plentiful, there being many *chinārs* and poplars, as well as fruit trees, in the vicinity. Drinking-water is obtained from the Tashkurghān river, by covered conduits, which take off above the town. The grain production of Tashkurghān is small; there is abundance of excellent land, but not enough water to irrigate it. Fruit and vegetables are plentiful, and immense numbers of sheep are pastured in the surrounding district. Tashkurghān is the head-quarters of a district of the same name.

Description.

Badakhshān.—A separate province of Afghānistān, which may be defined as the country drained by the Kokcha and its tributaries. It is bounded by the Oxus on the north, and to the east as far as Ishkashim; thence by Wākhān and a great spur of the Hindu Kush, which separates it from Chitrāl and Kāfiristān; on the south by the Hindu Kush; and on the west by the district of Kataghān. Except near the Oxus the country is distinctly alpine in character, and contains some lofty peaks, notably Tirgarān, which is probably over 20,000 feet. The rivers are for the most past rapid, and difficult to cross. They abound in fish.

The people.

The inhabitants of the country are Tājiks and Turks, of whom the former are the more numerous, and probably represent the original Irānian inhabitants of the Oxus valley. They have a distinctly Aryan type; their features are good, their complexions fair but weather-beaten, and their physique is respectable. The Turks, who are more industrious and enterprising, are distinguished by the square and high cheek-bone which marks the infusion of Mongol blood. The total population of Badakhshān proper may be estimated at about 100,000. The inhabitants of the country were originally Shiah; but on the irruption of the Uzbeg Sunnis, all who could not escape to the hills were forcibly converted to that form of the Moslem faith. The people are, as a rule, hospitable, peaceful, and well con-

ducted. Heinous crimes are seldom heard of in Badakhshān or Wākhān; adultery is rare; and only disputes regarding land and water have to be decided by the village communities, or by higher authority. The Badakhshis are on the whole well fed and warmly clad, while their habits and domestic arrangements are simple. The only places which have any pretence to be designated as towns are FAIZĀBĀD, RUSTĀK, Khānābād, and Chayāb.

History. Of the early history of Badakhshān there are no reliable records. Tradition states that the early rulers were descendants of Alexander the Great, and it is possible that one of his adherents secured the country for himself, and transmitted it to his descendants. One Muhammad Shāh was the last of these so-called Badakhshi 'Sultāns of Alexander.' None of the three great Tartar conquerors—Chingiz, Tīmūr Lang, and Shaybāni Khān—appears to have penetrated so high up the valley of the Oxus. Native tradition states that the emperor Bābar bestowed Badakhshān upon a son, Mirza Hindal, who after a short reign went to India and was succeeded by one of the emperor's generals, Mirza Sulaimān. On his death the country devolved upon his son; but later it seems to have been ruled over by its own Mīrs. About 1840 it was subjugated by Mīr Murād Beg of Kataghān. In 1859, on the conquest of Kataghān by the Afghāns, Badakhshān became tributary to Kābul. In 1881 the Amīr Abdur Rahmān abolished the last remnant of local autonomy, and set up an Afghān governor. Wākhān and Shighnān, the latter being now Russian territory, were also ruled for centuries by their own Mīrs; but the ruler of Badakhshān was invariably recognized as the suzerain. Since the advent of Afghān troops to Badakhshān, Wākhān has also been ruled by an Afghān Hākim.

Climate. The winter in Badakhshān is severe, the mountains being impassable from snow early in December, and the rivers generally frozen. Rain is said to be abundant and chiefly falls during the spring. In the mountainous region snow commences to fall in November. On the other hand, in the low-lying districts of Rustāk, Chayāb, and Daung, bordering the Oxus, the heat in summer is very great; and even Faizābād, the capital of Badakhshān proper, is unpleasantly warm.

Minerals. The mineral wealth of Badakhshān is probably considerable. Salt and sulphur are found in the valley of the Kokcha, and iron is known to exist near Faizābād. Near the sources of the Kokcha are famous lapis lazuli mines, while within 20 miles of Ishkashim, and on the right bank of the Oxus, are ruby

mines, for which Badakhshān has long been famous. There are no important manufactures. Badakhshi horse-trappings and furniture, however, find a ready sale in the surrounding countries.

Faizābād.—Capital of Badakhshān, in Afghānistān, situated in 37° 8′ N., 69° 47′ E.; 3,920 feet above the sea. It stands on the right bank of the Kokcha stream, which flows in a rocky, trench-like bed, successive ridges of hills rising behind the town to a height of at least 2,000 feet. Utterly destroyed by Murād Beg in 1829, it was still in ruins when visited by Captain Wood in 1837. It was restored by Faiz Muhammad Khān, when governor of Badakhshān in 1865. Ney Elias, who was there in 1866, writes:—

'The town of Faizābād is one of the most uninteresting spots to be found even in Central Asia. It contains probably some 4,000 inhabitants, chiefly Tājiks. A bazar is held twice a week, and on these occasions a fairly large gathering of people from the neighbouring districts takes place; but during the remainder of the week the place lies torpid, the majority of the shops being shut. The chief trade is probably with Kolāb, whence Russian cotton manufactures, sugar, cutlery, crockery, candles, &c., and Bokhāra silks are brought; and these are the wares that, in addition to country produce, chiefly fill the shops. English manufactures are rare, but still they are to be seen—chiefly cotton prints and muslins—together with Indian-made *lungīs* or turbans and common *kamkhwāb*, all of which come from Peshāwar by way of either Kābul or Chitrāl. Sanitary arrangements there are none; and this, combined with severe heat in summer, great cold in winter, and usually a deadly stillness in the atmosphere, seems to produce conditions that render outbreaks of epidemics of frequent occurrence.'

It is hardly surprising that, in a town which has been rebuilt within the last forty years, no remarkable buildings exist.

Rustāk.—Town in the Badakhshān province of Afghānistān, situated in 37° 8′ N. and 69° 47′ E., on the left bank of the Rustāk river; 3,920 feet above the sea. Lying in a rich and fertile tract, and within easy reach of the Oxus, it is the most important commercial centre in Badakhshān, with 2,000 houses and 185 shops. With the exception of a few Hindu shopkeepers, the inhabitants are all Tājiks and speak Persian. Bokhāra silk is worn by the upper classes, and cotton clothes by the rest: some of the material for the latter is imported from the Russian markets and some

from Peshāwar, while a not inconsiderable quantity is woven from locally grown cotton. Barley, rice, wheat, and other grains are produced, but not sufficiently for export; and fruit trees abound. Arms, and practically all articles made of iron, are manufactured locally. Bājauri traders used to visit Rustāk every year in large numbers, bringing merchandise from India through Chitrāl, and returning with horses. Owing to the prohibition of the export of horses from Afghānistān, this trade has, however, fallen off in recent years. The town contains schools for religious instruction, supported chiefly by public charity. The fort, situated to the north of the town, is a square of about 100 yards: the Rustāk Mīrs still reside there, but they no longer have any power, the government being entirely carried on by Afghān officials.

NEPĀL

Nepāl.—The kingdom of Nepāl, the land of the Gurkhas, is a Native State on the northern frontier of India, extending along the southern slopes of the Himālayas for a length of about 500 miles. Its general direction is from north-west to east, between the 80th and 88th degrees of E. longitude, the most southern and eastern angle reaching as low as the 26th, and its most northern and western corner as high as the 30th degree of N. latitude. In shape, therefore, the country is long and narrow, varying in breadth from 90 to 100 miles, while its area is estimated at 54,000 square miles. Along its northern boundary Nepāl adjoins Tibet; on the east it is bounded by the State of Sikkim and the District of Darjeeling; on the south by Bengal and the United Provinces; and on the west by Kumaun and the river Kālī. Nepāl is thus contiguous on three sides to British territory. Very little is known of its northern frontier, which is formed by the eternal snows of the Himālayas; and it is probable that this frontier is not strictly defined, except at the accessible points of the passes leading into Tibet, where Chinese and Nepālese frontier-posts and custom-houses are established.

Physical aspects. Boundaries, configuration, and hill system.

Orographically the country can best be described as consisting of four zones, running successively upwards from east to west. (1) The Tarai, the lowland at the foot of the hills, is a narrow belt which varies in width from 10 to 30 miles. (2) The Sandstone range, with its *dūns* or valleys, rises some 600 to 800 feet above the Tarai, and is a continuation of the range known as the SIWĀLIKS. It runs in practical continuity along the whole length of Nepāl, the only breaks in the chain being caused by rivers forcing an outlet. The range is covered with thick jungle, as are the valleys lying behind it. These are at an elevation of about 2,500 feet, and connect the Sandstone range with the HIMĀLAYAS. (3) From the northern extremity of the *dūns* the main range of the Himālayas rises to the north, hill succeeding hill and peak rising above peak, until they culminate in the vast snowy range which runs in majestic grandeur along the northern frontier of Nepāl. This

hill region, up to an elevation of 10,000 feet, may be taken as the third zone, the fourth being formed by the mountain region above that altitude. The hill country, composed of a series of ranges varying from 5,000 to 10,000 feet, necessarily encloses many valleys. These lie mostly at an elevation of 4,000 feet, and, with the exception of the valley of Kātmāndu, or, as it is more frequently called, the Valley of Nepāl, are of small size. Being well watered they are highly cultivated, and many of them are thickly populated. (4) Of the mountain region but little is known. The lower slopes are cultivated; but above these the region presents a rugged broken wall of rock, leading up to the magnificent chain of perpetual snow-clad peaks which culminate in MOUNT EVEREST (29,002 feet), and others of slightly less altitude.

Main geographical divisions and river systems.

The territory of Nepāl within the hills is divided into three large natural divisions by lofty ridges which take off from the high peaks of Nanda Devī (25,700 feet), Dhaulāgiri (26,826), Gosainthān (26,305), and KINCHINJUNGA (28,146). These ridges stand out at right angles from the central axis of the Himālayas, and run, parallel to each other, nearly due south towards the plains. Each of the three divisions receives its name from the river by which it is drained; namely, the western division, or mountain basin of the KAURIĀLĀ (Karnālī) or GOGRA; the central division, or mountain basin of the GANDAK; and the eastern division, or mountain basin of the KOSI.

The western division is divided into two unequal parts by the Kalī or SĀRDĀ river, which forms the boundary between Nepāl and Kumaun. The territory on the left bank is Nepālese. The most important tributaries of the Kauriālā river are the Kālī, Babai, and Rāpti. They all break through the Sandstone range by different passes, and do not unite until they have traversed the plains for some distance, when they flow into the valley of the Ganges.

The central division has been called from time immemorial by the Nepālese the Sapt Gandakī, or 'country of the seven Gandaks,' from the seven streams which, uniting, form the main river. By these the whole country between Dhaulāgiri and Gosainthān is drained. The most important of them is the most easterly, the Trisūlganga. They all unite before breaking through the hills at Tribenī.

The eastern division is similarly known as the Sapt Kosi, or 'country of the seven Kosis,' of which the most important is the San Kosi. After leaving the hills at Chatra, the Kosi becomes a very broad river. It is said that in places its bed

is above the level of the surrounding country, in consequence of which it is constantly overflowing its banks, altering its channel, and causing widespread destruction of crops and property.

The Valley of Nepāl.

Besides these three great geographical divisions, there is a fourth, of comparatively limited extent, but historically and economically the most important, for it contains the Valley of Nepāl proper, with Kātmāndu, the capital of the kingdom. This district occupies an isolated tract between the basins of the Gandak and the Kosi, and is formed by the bifurcation of the ridge running south from Gosainthān. It is a gently undulating plain of nearly oval shape, having an average length from north to south of about 20 miles, and an average width of 12 to 14 miles, and lies 4,700 feet above the level of the sea. It covers about 250 square miles, and is surrounded on all sides by mountains which rise to a height of 7,000 to 9,000 feet. The valley is abundantly watered and drained by a small river, the Bāghmati, which rises on the northern slopes of Sheopuri, the highest mountain forming its northern limit. In its course through the valley the Bāghmati receives innumerable smaller streams, the most important of which is the Vishnumati. The narrow gorge where the united waters leave the valley, Pherping, is the only break in the enclosing circle of mountains. According to ancient Hindu traditions, what is now the Valley of Nepāl was once a large and deep lake, and from a geological point of view this theory is possible. The general surface is broken up into a succession of more or less extensive plateaux.

Nepāl generally is devoid of lakes, though it is said that several exist in the province of Pokhra situated to the west of the Nepāl Valley.

Scenery.

The scenery of Nepāl, as may be gathered from the description of its physical features, is of an exceedingly diversified nature. Skirting the British frontier is the Tarai. This tract, as already stated, lies at the foot of the hills, on a level with the adjoining plains of India. It consists of two portions: the open country under cultivation, and primaeval jungle. The latter varies much in character. For the most part it consists of dense forests of *sāl* trees (*Shorea robusta*), intermixed with *shīsham*, *semal* or cotton trees, and nearer the hills *chīr* (*Pinus longifolia*). In places it is quite impenetrable, owing to the luxuriant undergrowth and tangle of giant creepers which swing from tree to tree. Here and there the forest is interrupted by stretches of prairie land, whose grass often reaches

to a height of 10 to 15 feet; and, where the ground is low-lying and swampy, tracts of *narkat*, or 'elephant grass,' are found, in some places so dense that not even elephants can work their way through. This grass growth is most marked in the eastern Tarai, where successive floods have swept away the timber. The Tarai is abundantly watered by the various rivers which traverse it to reach the plains. Quicksands, or the still more dreaded *phasan* or bogs, are frequently met with. The latter are water-logged narrow channels, containing a mass of decaying vegetation, which on the surface appear fordable, but have been known to engulf both men and animals.

Leaving the Tarai, and proceeding inland, the scenery assumes the features of other parts of the Himālayan region, the vegetation varying with the altitude. Here, as elsewhere, the southern faces of the mountains are thickly wooded. Their northern aspects, mostly covered with short grass, lead down to some narrow valley along which runs a mountain torrent. Many of these valleys, as well as the surrounding hill-sides, are highly cultivated, rice being grown on the lower and better watered portions of ground, and maize on the higher. A description of the higher ranges resolves itself into the view from the Valley of Nepāl and the mountains overlooking it, for other parts of the interior are jealously closed to Europeans. To the eastern extremity of the long line of snows, a mountain long supposed to be Everest, but which is really Gaurī Sankar, rises with tooth-shaped summit and saddle-back proudly above its fellow peaks. Being more distant, however, it is not so impressive as the nearer masses of Gosainthān, Dhaulāgiri, and Nanda Devī, which together afford one long continuous series of snow peaks, magnificent in beauty and extent.

Geology[1].

Owing to the jealous exclusion of foreigners, little is known about the geology of Nepāl, though enough to establish the existence of sub-Himālayan and outer Himālayan rocks of the same type as in the United Provinces. The only geological account available is that of Mr. H. B. Medlicott, whose investigations extended to a point a little beyond Kātmāndu[2]. The tract rising out of the Gangetic alluvium and *bhābar* deposit of coarse gravels presents all the features of the ordinary sub-Himālayan area. It begins with the Churiā

[1] This paragraph is based on a note communicated by Mr. C. S. Middlemiss of the Geological Survey.

[2] 'Note on the Geology of Nepāl,' *Records Geological Survey of India*, vol. viii, Part 4.

Ghāti range, which is the exact equivalent of the typical Siwālik range south of Dehra Dūn, being composed of soft sands and conglomerates of coarse river boulders. The dip is gentle, and towards the main range, flattening out in the *dūn* or *mari* of Etoundah, which corresponds to the Dehra or Patli *dūns*. Beyond, harder but still soft sandstones of Nāhan type form the lower spurs of the main range, and are apparently cut off from the older rocks of the range by a reversed fault, as is the case farther north-west. The whole of this sub-Himālayan series, which aggregates 10,000 feet in thickness, is presumed by analogy to be of Upper Tertiary age. The older rocks of the main range comprise a much-folded sequence of earthy schists, with thin blue limestone beds, black schistose slates, white massive crystalline limestone, quartz-schists and gneissose granite, the last being porphyritic, and containing mica and schorl. The general strike is with the main Himālayan chain, and the apparent dip is towards the north-east, complicated no doubt by inversion and overthrust.

The Valley of Nepāl contains representatives of the *karewas* of Kashmīr and of the *bāngar* and *khādar* alluviums of the Ganges valley—all surface deposits laid down in the valley basin within recent or post-pliocene times. With them occur beds of peat and phosphatic blue clays, which are used for fertilizing the fields.

Flora.

The flora of Nepāl, throughout the various zones, from the tropical to the sub-alpine and alpine, may be said on the whole to correspond on the east with the species met with in Sikkim and on the west with those of Kumaun and Garhwāl.

Fauna.

In the thick jungles of the Tarai most of the wild animals known in India are to be found. Though their numbers are probably decreasing, owing to the encroachments of cultivation and the increasing number of sportsmen, there are still tracts of jungle where game abounds. Wild elephants are met with in the eastern Tarai, though not in such large numbers as was formerly the case. They are not allowed to be shot, their capture being one of the great sports of Nepāl as well as a source of revenue. The Nepālese system of capturing the animals differs from the 'Khedda' operations in other parts of India. It consists of driving the wild herd, by means of tame elephants and an army of beaters, into some well-known narrow valley from which it is difficult for them to escape, an undertaking that often occupies weeks. The big tuskers, who generally remain more or less apart from the herd, are then singled out, and each is separately chased by tame elephants

until it is brought to bay, when special fighting elephants are brought up. As soon as these sight and scent the wild elephant they rush with fury upon him, and then ensues a battle of Titans: head down they charge and charge again with a crash as of ironclads colliding, belabour each other with their trunks, and prod one another with their tusks. When the wild animal can no longer offer any resistance, his hind legs are securely bound together with ropes, and he is hustled into camp or secured to some large tree close by. The females and young are lassoed. In the Tarai the rhinoceros, the tiger, the leopard, and the sloth bear are still plentiful, and the wild buffalo is occasionally seen. In certain grassy tracts hog deer and hog abound, while in the forests and lower hills the *sāmbar* and *chītal* find shelter. The mountainous districts contain all the game common to such localities.

Climate. The climate of Nepāl varies with the altitude and the rainfall. In the Tarai, where the rainfall is often very heavy, the climate is exceedingly unhealthy between May and December. A very severe type of malaria, called by the natives *aul*, prevails throughout these lowlands, and is deadly to all except the Thārus. The last-named are aborigines of the Tarai and appear to enjoy immunity from fever there, though it is said that on settling elsewhere they are liable to suffer from malaria. Up to an elevation of 3,000 to 4,000 feet, which would include all the valleys or *dūns* between the Sandstone range and the Lower Himālayas, the climate during, and just after, the rainy season is also malarious. Above this height, as for example in the Valley of Nepāl, the climate is excellent, resembling that of the South of Europe as regards temperature, though from June to October the moisture of the air is greater. The average annual rainfall at Kātmāndu is 56½ inches, of which about half falls in July and August, and the greater part of the rest in May, June, and September. At still higher elevations no observations have been taken, but the rainfall is considerably in excess of that which the valleys receive. In this, as in other respects, the climatic conditions resemble those of other parts of the Eastern Himālayas.

Observations recorded at Kātmāndu between 1878 and 1901 give the following average temperatures for four representative months: January, 51·9°; May, 71·6°; July, 77·0°; November, 60·2°.

History. Early period. Ancient chronicles have been kept in Nepāl, as in Kashmīr, from which some information of historical value can be drawn.

The early history, as usual, is legendary; and we find kings from Gaur (Bengal), or from Kānchi (Conjeeveram), reigning alternately with gods and demons. The earliest dynasty named is one of eight Ahīrs from Gujarāt, followed by three of the same race from Hindustān. These were conquered by Kirātas from the east, of whom twenty-nine reigned. The seventh of these was killed while helping the Pāndavas in the great war recorded in the Mahābhārata, and in the reign of the fourteenth Asoka visited Nepāl and his daughter married a Kshattriya who founded Deva Pātan. The last Kirāta was conquered by a Somavansi Kshattriya, whose fourth descendant subdued the whole of India and, being childless, adopted a Sūryavansi. In the time of the eighteenth king Sankarāchārya visited Nepāl and reformed Hinduism. The thirty-first king gave his daughter to Ansu Varman, a Thākur who was crowned, according to the chronicle, in 101 B.C. At this point the evidence of inscriptions makes it possible to check the absolutely unreliable dates of the chronicler. The Chinese pilgrim Hiuen Tsiang, who visited India towards the middle of the seventh century A.D., mentions An-chu-fa-mo, who is identified with Ansu Varman, as a king of Nepāl. Inscriptions containing this name are known, and are dated (apparently in the Gupta and Harsha eras) in various years from A.D. 635 to 649 or 650. Ansu Varman and Siva Deva I were apparently both ruling in Nepāl as feudatories of Harshavardhana of KANAUJ. On the death of the latter Ansu Varman seems to have become an independent sovereign, and was probably the king of Nepāl who brought 7,000 horsemen to support a Chinese attack on the minister who usurped the throne of Kanauj when Harshavardhana died. One of the successors of Ansu Varman married the daughter of a Maukhari chief, who was also the grand-daughter of a king of MAGADHA. This dynasty, of eighteen kings, was succeeded by five Thākurs from Nayākot, the last of whom was expelled by a collateral descendant of Ansu Varman. The new line consisted of twelve kings, the last two being brothers, one of whom ruled at Kāntipur (Kātmāndu) and Lālita Pātan, while the other founded Bhātgaon. They were conquered by Nānya Deva, who came from the Carnatic and seized the whole country. According to the chronicle this happened in the ninth year of the Nepāl era, which was founded by Rāghava Deva in A.D. 879; and Nānya Deva brought in the Newārs, a tribe of Mongolian origin, whose name, in a different form, is preserved in the present 'Nepāl.'

The Newār kingdoms.

The reigns allotted to the six kings of this dynasty, as well as to those of the earlier lines, are so long that the chronicler has certainly exaggerated them; and it seems probable that Nānya Deva is the king mentioned in a manuscript as reigning in 1097, and is also the Nānya referred to in an inscription as having been conquered by Vijayasena of Bengal about the end of the eleventh century. The sixth successor of Nānya Deva was dethroned by his own army; and another chief named Mukunda Sena then came from the west, with the Khas and Magars, and conquered the country, but had to fly when a pestilence broke out. Anarchy continued for some years, and petty chiefs ruled the country for a long period. The chronicles now come into line with other historical records which are more reliable, and the lengths assigned to the reigns are reasonable. From 1008 onwards the dates of many rulers are fixed by the colophons of manuscripts as well as by entries in the dynastic lists, but other details of their rule are few. Towards the end of the thirteenth century predatory invasions by the Khas from the west began. In 1324 Hari Singh Deva, a Sūryavansi who had been driven out of Ajodhyā by the Musalmāns and had settled in the Tarai at Simraun, conquered the Valley of Nepāl, but does not appear to have maintained any effectual authority over it. Towards the end of the fourteenth century there reigned a king named Jayasthitimalla, who was a patron of literature, a great builder of temples, and a legislator. He regulated the rights of property in houses, lands, and *birts* (grants), which now became saleable, and reformed the criminal law. Other rules were made regarding dress, and curious details are given of his division of the people into castes, those who had become Buddhists being received back into Hinduism.

Much of the difficulty in reconciling the chronology arises from the fact that from the earliest times there were often joint rulers, and that sons exercised authority in their father's lifetime. From 1496, or a little earlier, the kingdom was divided between three grandsons of Jayasthitimalla, one of whom ruled at Bhātgaon, another at Kātmāndu, and a third at Banepa. Little is known of the earlier Bhātgaon kings beyond their names and dates. Ratnamalla, the first of the Kātmāndu kings, was a great warrior who subdued the petty Thākur chiefs and the Bhotiās of Tibet; and he is said to have introduced a new copper coinage, specimens of which are, however, not known. In his reign the Musalmans first attacked Nepāl, but never had much success. A later king is

said to have visited Delhi, and to have obtained permission to strike silver coin of the standard still used. The Banepa line did not last much more than a century, and the tract they ruled then became subject to Bhātgaon. Early in the seventeenth century the Kātmāndu territory was divided between two sons of the seventh king, one of whom continued to rule at Kātmāndu, while the other lived at Lālita Pātan. From this period the chronology is firmly established by inscriptions, coins, and chronicles; but the records are not of much interest, chiefly dealing with the foundation of temples and monasteries. About the end of the seventeenth century plague appeared and lasted for two years, the daily mortality being thirty to forty.

The Gurkha conquest under Prithwī Nārāyan.

During the eighteenth century the Newār kingdoms of Bhātgaon, Kātmāndu, and Pātan were constantly at variance; and in the course of one of their struggles Ranjīt Mal, king of Bhātgaon, applied for assistance to Prithwī Nārāyan, the crafty and daring king of the Gurkhas. The Gurkhas were at this time in possession of the hilly tracts to the westward of the Valley. They are said to have come originally from Rājputāna, whence they fled early in the fourteenth century, after the capture of Chitor by Alā-ud-dīn Khiljī. After passing through the Kumaun hills, they first settled near Pālpā, and thence gradually extended their dominions. Prithwī Nārāyan gladly availed himself of the opportunity thus given of establishing a secure footing in Nepāl. Ranjīt Mal, however, soon found out his mistake, and was obliged to come to terms with the neighbouring kings in order to resist the encroachments of the Gurkhas. Nevertheless Prithwī Nārāyan succeeded in taking Kirtipur, a town belonging to the Patān Rājā, and then proceeded to attack Pātan itself. At this juncture the Nepālese applied for assistance to the British Government. Aid was granted, and Captain Kinloch was dispatched with a small force in the middle of the rainy season. But his force was quite inadequate for the purpose it had in view, and being still further weakened by sickness, was repulsed before he had penetrated into the Valley. The Gurkhas then returned and attacked Kātmāndu. Prithwī Nārāyan, having obtained possession of this city by treachery, directed his attention again to Pātan and later on to Bhātgaon. Both were taken, and in 1769 the conquest of Nepāl by the Gūrkhas was complete.

Reign of Ran Bahādur Sah.

Prithwī Nārāyan did not long hold the country he had so successfully subdued, as he died in 1771. He left two sons, Singh Partāb and Bahādur Sah, the former of whom succeeded his father. His reign was a short one, for he died in 1775,

leaving one legitimate son, Ran Bahādur Sah, who was an infant. The boy's uncle, Bahādur Sah, who had been living in exile at Bettiah, then returned to Nepāl and became regent. The mother of the infant king was, however, opposed to him; and, after a struggle of some years, in which both parties were alternately successful, Bahādur Sah had to fly to India, where he remained until the death of the Rānī in 1786. He then became regent once more, and so continued until 1795. During his administration the dominions of Nepāl were extended by the annexation of various adjoining principalities, until they reached from Bhutān to Kashmīr, and from Tibet to the borders of the British Provinces.

After the failure of Kinloch's expedition, there was little connexion between British India and Nepāl till the administration of Lord Cornwallis, when negotiations were opened by the Gurkhas, through Jonathan Duncan, then Resident at Benares, which resulted in the commercial treaty of March, 1792. The Gurkhas had previously been extending their conquests in the direction of Tibet, and they finally advanced as far as Digarchi, pillaged the sacred temples, and succeeded in carrying off a large booty. The Emperor of China, as the terrestrial protector and spiritual disciple of the Lāmas, dispatched an army of 70,000 men against the Nepālese, who were overthrown in repeated battles, and the Chinese army advanced to Nayākot, within 25 miles of Kātmāndu. It was with a view to arrest their progress that the Gurkha chief formed the commercial treaty with the British, to whom he also applied for military aid. Lord Cornwallis offered to negotiate between Nepāl and China, and a mission under Colonel Kirkpatrick reached Nayākot early in 1792. By this time, however, the Gurkhas had concluded a peace, by which they were compelled to acknowledge the suzerainty of China, and to refund the spoil which they had taken from the Lāmas. This was the first occasion on which a British officer had entered the Valley. Colonel Kirkpatrick had instructions to improve the commercial advantages secured by the treaty, but the Gurkhas evaded all his overtures, and he quitted Nepāl in March, 1793.

Expulsion, return, and death of Ran Bahādur Sah.

In 1795 Ran Bahādur Sah removed his uncle from the regency and assumed the reins of government. From this time until 1800 Nepāl was the scene of the most barbarous outrages perpetrated by the king, until at length his conduct became so intolerable that he was driven from the country by Dāmodar Tānde and other chiefs, who obliged him to abdicate in favour of his illegitimate son. This boy being still an infant,

one of the legitimate queens became regent. Ran Bahādur Sah retired to Benares, where Captain Knox was appointed to atte.d him as Political Agent. His presence within British territories was deemed a favourable opportunity for the renewal of attempts to form a closer alliance with Nepāl. It was accordingly decided to open negotiations, with the objects of procuring a suitable settlement for the deposed prince, of giving effect to the treaty of 1792, which had become a dead letter, and of arranging for the apprehension and surrender of fugitive dacoits, who had long given trouble on the frontier. These objects, as well as the establishment of a Residency at Kātmāndu, were provided for by treaty in 1801. Captain Knox, who was appointed Resident, reached the capital in April, 1802, and was well received by the Rānī Regent. Arrangements had just been concluded to give full effect to the treaty when Ran Bahādur's elder Rānī, who had accompanied him to Benares, suddenly returned to Kātmāndu, overthrew the regency, and herself took charge of the young Rājā and the government. It now became the policy of the Darbār to evade fulfilment of their engagements; and their aversion to the presence of the Resident became so marked that in March, 1803, Captain Knox withdrew from Nepāl, and in January, 1804, Lord Wellesley formally dissolved the alliance with the existing government. As a consequence Ran Bahādur was allowed to return to Nepāl, where he inaugurated his reaccession to power by the murder of the leader of the party opposed to his interests. He was himself killed soon after in a dispute with his brother; and Bhīm Sen Thappa, a young and ambitious man who had accompanied him into exile, obtained possession of the person of the young Rājā, and, being countenanced by Ran Bahādur's chief Rānī, assumed the direction of affairs.

War with the British, 1814-6.

From 1804 to 1812 British relations with Nepāl consisted entirely of unavailing remonstrances against aggressions on the frontier throughout its entire length, and of fruitless attempts to induce the Gurkhas to aid in the suppression of frontier dacoities. Commissioners were finally appointed by the British and the Nepālese to inquire into and adjust all frontier disputes. The result of the investigation was entirely favourable to the British, and in consequence a detachment of regulars was ordered to take possession of the debatable ground. But these being withdrawn during the rainy season, the chief police stations on the frontier were more than once attacked by large bodies of Nepālese. War was now inevitable, and it was formally declared in November, 1814. The

invasion of the Gurkha dominions was commenced on the western frontier, beyond the Jumna and near the Sutlej, the country there being considered easier of access than the mountainous barrier on the side of Bengal. But the British troops, in attempting to storm the stockades and hill forts, were repeatedly driven back with serious loss. The most desperate resistance of the enemy was perhaps at Kalanga near Dehra, where General Gillespie fell while encouraging his troops to renew the attack. In 1815 Sir David Ochterlony assumed the chief command. By a series of skilful operations he dislodged the Gurkha troops from the fortified heights of Malaun, and ultimately so hemmed in their renowned commander, Amar Singh, and his son, that they were forced to sign a capitulation, by which they agreed, on being permitted to retreat with their remaining troops, to abandon the whole territory west of the Kālī. In Kumaun, also, the British succeeded in driving the enemy before them, and, in consequence of these successes, a definite treaty of peace was concluded in November, 1815. But the signature of the Rājā being withheld, it was determined to renew the war and strike a decisive blow at the capital. Preparations for this arduous enterprise were made on a great scale, a force being assembled in Sāran which numbered about 13,000 regular troops, of whom 3,000 were Europeans, and a large body of irregulars. This formidable force took the field in the end of January, 1816, and advanced from Bettiah directly on Kātmāndu. The greatest difficulties were encountered, from the ruggedness of the country, in marching along the dry beds of torrents, through ravines, and in the face of precipices. The Gurkhas made a brave resistance, but they were defeated in several encounters, and the British advanced to within three days' march of Kātmāndu. Deeming all further resistance vain, and fearing that if the British troops once entered the Valley of Nepāl it might be taken from them, the Nepālese hurriedly sent an ambassador to the British head-quarters to sue for peace; and on March 4, 1816, the unratified treaty of the previous year was duly signed. By this treaty the Nepālese renounced all claims to the territory in dispute, and ceded their recent conquests west of the Kālī, including Kumaun and the sites now occupied by the towns of Dehra Dūn, Almorā, and Simla.

Rise and rule of Sir Jang Bahādur.

In November, 1816, the young Rājā died of small-pox at the age of twenty-one. He was succeeded by his infant son, Rājendra Bikram Sah, under the guardianship of the Minister,

Bhīm Sen Thappa. In 1837 this Rājā's youngest son died suddenly, and the report was spread that he had been poisoned at the instigation of Bhīm Sen or some of his party. Bhīm Sen had to retire, and two years afterwards was forced to commit suicide, while his nephew Mātabar Singh proceeded to the Punjab, where he found service under the Lahore Darbār. Alternate factions now held sway for some years, and incessant family feuds led to the recall of Mātabar Singh, in 1843, to take up the post of Minister. His sway was short, for within two years he was murdered by his own nephew, Jang Bahādur, who from this time played a prominent part in the history of Nepāl. Brave, intelligent, and ambitious, he had early attracted attention; and it was at the instigation of Bikram Sah's Rānī that he murdered his uncle, and in return was appointed to the command of the army. Shortly afterwards, in 1846, Guggan Singh, the new Minister, was assassinated, and the Rānī, with whom he was a favourite, demanded vengeance. Jang Bahādur undertook the task and executed it with alacrity. An assembly of chiefs and nobles was convened within the palace to inquire into the crime and to punish the culprits. Disputes arose, and a refusal on the part of one of the council to carry out the orders of the indignant Rānī resulted in what is now known as the massacre of the Khot, in which 150 Sardārs perished. The slaughter was no sooner over than the Rānī invested Jang Bahādur with the office of Minister. A month later a conspiracy was formed for his destruction, in which the Rānī was implicated, but Jang Bahādur seized and beheaded all the adherents of the chief conspirator. The Rānī was banished with her two younger sons; and as the Rājā accompanied them, the heir-apparent, Surendra Bikram Sah, was raised to the throne.

Jang Bahādur proved himself a strong, sagacious, and just ruler. With the complete overthrow of the various parties opposed to him, and with the young Rājā reduced to a mere cipher, all power became vested in his person. Towards the British he always professed a very friendly feeling, which was heightened by a visit to Europe in 1850. This visit marks an epoch in the history of Nepāl. It proved the strength of Jang Bahādur's position, inasmuch as he dared to leave, within four years of his accession to power, a country whose past history was one of continuous intrigue and bloodshed. It is also remarkable that from so remote and little known a State should have come the first of the many Native rulers who have visited England. The visit had a most beneficial

effect in many ways. Jang Bahādur was accompanied by two of his brothers and several of the influential men of the country, who thus had an opportunity of becoming acquainted with the power and resources of the British nation. Evidence of this was forthcoming in the troublous days of 1857, when Jang Bahādur's counsel prevailed against those who would have him join the mutineers, and resulted in an offer of assistance to the British. The offer, though made on the outbreak of the Mutiny, was not accepted until after Delhi had been taken and Lucknow relieved. In July and August 4,000 troops had left Nepāl for the plains, and in December Jang Bahādur himself went down at the head of 8,000 men. They assisted at the recapture of Gorakhpur and Lucknow, and the subsequent operations against rebels who infested the Tarai. The troops employed were paid by the British, and the wounded and relatives of the killed received a liberal donation. Jang Bahādur, who had previously received the title of Mahārājā from his own sovereign, was created a G.C.B.; and under a treaty concluded in 1860, a tract of country at the foot of the hills, on the Oudh frontier, which had been ceded to the British in 1816, was restored to Nepāl. In 1854 a rupture had occurred between the Nepālese and Tibetan governments. After short hostilities and protracted negotiations, a treaty was concluded by which the Tibetans bound themselves to pay an annual tribute of Rs. 10,000 to Nepāl, to encourage trade between the two countries, and to receive a representative of Nepāl at Lhāsa. Jang Bahādur died, at the age of about sixty, in 1877. Three years earlier he had been made a G.C.S.I. and had been granted a personal salute of nineteen guns. Previous to his death he had arranged that the office of Minister should pass to his eldest surviving brother Ranudīp Singh, and thereafter from brother to brother till the death of the last, when it should revert to his own eldest son, Jagat Jang.

Sir Bīr Shamsher.

In 1881 the present king of Nepāl, Mahārāj Dhirāj Prithwī Bīr Bikram Sah, then a child of six, succeeded his grandfather, Surendra Bikram Sah. A conspiracy against the Minister Ranudīp Singh, and the Commander-in-Chief, his brother Dhīr Shamsher, was detected in January, 1882. Jagat Jang was suspected of complicity and exiled, but was permitted to return in 1885. This was considered inimical to their interests by the sons of Dhīr Shamsher, who had died in 1884. Consequently, in November, 1885, they rose against Ranudīp Singh and, having put him to death, seized all

power in the State in the name of the sovereign. Jagat Jang and his eldest son were at the same time killed. Bīr Shamsher, the eldest son of Dhīr Shamsher, assumed the post of Minister, and under his rule the country enjoyed peace and progressive prosperity. He introduced a supply of pipe-water into the towns of Kātmāndu and Bhātgaon, inaugurated a drainage system on a large scale, and built hospitals and schools. For himself he erected a magnificent palace modelled on the lines of Government House, Calcutta. The love of building was one of his most marked traits, and his example was followed by his brothers and the leading men of the State. With the British Government he throughout continued to maintain friendly relations, and was conciliatory and helpful in minor matters, such as boundary disputes and dacoity questions, besides affording increased facilities for the recruiting of Gurkhas for the British service. He died in March, 1901, genuinely regretted by his countrymen, to whom he had always been liberal, moderate, and just.

Chandra Shamsher.

On Bīr Shamsher's death his brother Deb Shamsher succeeded without opposition to the office of Minister, but within three months he was deposed by his next brother, Chandra Shamsher, who is still Minister (1906). In January, 1903, Chandra Shamsher, with one of his brothers and some of the leading men in Nepāl, attended the Coronation Darbār at Delhi as the guests of the Government of India. With the present Minister at the head of affairs, there is no reason to fear that the relations between Nepāl and the British Government will be of a less friendly nature than heretofore. Mahārājā Chandra Shamsher is an able and shrewd man, with an intimate knowledge of English. Fully impressed with the advantages which might accrue to Nepāl from the introduction of the arts and sciences of Western civilization, he yet clings to the traditions of his countrymen, whose jealousy of their independence dictates the policy of isolation which has been systematically carried on for the last hundred years.

Relations of Nepāl with the British Government and with China.

The political status of Nepāl is somewhat difficult to define. It may be said to stand intermediate between Afghānistān and the Native States of India. The point of resemblance to Afghānistān is in the complete freedom which Nepāl enjoys in the management of its internal affairs, while in both countries foreign relations are controlled by the Indian Government. The analogy to the Native States is that, by treaty, Nepāl is obliged to receive a British Resident at Kātmāndu, and cannot take Europeans into service without

the sanction of the Indian Government. But, for the reasons above given, the functions of the Resident differ from those that are commonly exercised by Residents at Native courts.

Nepāl is also brought into relations with China, whose nominal suzerainty she acknowledges. It is an influence that weighs light, and consists in the dispatch, every five years, of a mission with presents to the ruling Emperor. This mission, though it may at one time have carried a certain amount of political significance, has now mainly a trading aspect. Its expenses are paid by the Chinese from the time it crosses the Nepālese frontier, and a brisk trade is carried on throughout the journey.

The Prime Minister the real ruler of the country.

From the foregoing account of the history of Nepāl it will be seen that the government of the country has generally been in the hands of the Minister of the day. Since the time of Jang Bahādur this system of government has been clearly laid down and defined. The sovereign, or Mahārāj Dhirāj as he is called, is but a dignified figure-head, whose position can best be likened to that of the Mikado during the Shogunate. The real ruler of the country is the Minister, who, while enjoying complete monopoly of power, couples with his official rank the exalted title of Mahārājā. Next to him comes the Commander-in-Chief, who ordinarily succeeds to the office of Minister.

Archaeology.

To archaeologists Nepāl has of late years become a country of the deepest interest. Working on the detailed accounts of their pilgrimages which the Chinese pilgrims Fa Hian (A.D. 400–14) and Hiuen Tsiang (A.D. 629–45) have left behind them, important Buddhist discoveries have been made within the last few years. The site of KAPILAVASTU has now been fixed within a few miles of Paderia in the Western Tarai. This was the ancient capital of the Sākyas, from whose royal house Gautama Buddha was descended, and he was born in the Lumbini grove close by. Many of the sites connected with scenes of Buddha's life have been identified by the remains of Asoka pillars bearing various inscriptions. They also mark the stages of Asoka's pilgrimages (257–244 B.C.). Excavations, up to the present, have not been made on an extensive scale. The work, which can only be carried on during the cold season, has hitherto been undertaken by the Nepāl Government, under the superintendence of European archaeologists. Authorities differ as to when and how Buddhism penetrated into the Valley of Nepāl. Some say that it was a flourishing religion in 300 B.C., while others give the first

century of our era as the probable date of its introduction. Innumerable Buddhist *stūpas* and shrines are scattered throughout the Valley. Of these the two most renowned are those of Sambhunāth and Budnāth, which are within a few miles of Kātmāndu. The exact dates of erection of these temples are not known; probably some of the smaller and less important *stūpas* are of greater antiquity.

Architecture.

The most striking feature of the architecture of Nepāl is its Chinese character. It is in every way different from that of India, in a great measure owing to the absence of Muhammadan influence on the arts and religion of the country. Nepāl has been called 'the land of good houses,' and deservedly so. There is abundant evidence that under the Newārs the art of building reached a high stage of perfection, while the profusion of ornamentation in wood- and metal-work attests the liberal encouragement that those arts received. In the building of temples and houses the chief material used is bricks: these are of an excellent quality, of a rose-red colour, and faced with glaze the art of making which is said to have been lost. The temples, of which there are an endless number, are pagoda-shaped, with roofs varying in number from one to five. These are pent-tiled and, in the case of the more important temples, covered with copper-gilt or brass sheeting. A wealth of wood-carving ornaments the buildings and the eaves of the roofs, mostly taking the form of projecting latticed windows and doorways. In design many of the patterns are exceedingly intricate and beautiful, while others are of a grotesque or obscene nature. Facing many of the temples and palaces are monolithic pillars, crowned with the effigy in copper-gilt of one of the Rājās or of a winged Garuda. As regards the antiquity of the buildings in the Valley of Nepāl, it is doubtful if any of them, with the exception of the *stūpas*, date back to a period prior to the fourteenth century. Most of them were probably erected between 1600 and 1700. Since the Gurkha conquest there has been little encouragement to the arts indigenous to the country. Many of the temples and palaces have been allowed to fall into disrepair, while the needs of an ever-increasing population have directed the talents of the people into more utilitarian channels.

Population.

In the absence of any statistics, for a census of Nepāl has never been taken, it is possible to give only a rough estimate of the population of the country. In all probability it does not exceed 4,000,000, of whom at least 500,000 are found in the Valley of Nepāl, inhabiting the three main towns and the sur-

rounding villages and hills. This is the most densely populated district in the country, and of late years a marked increase in the number of its inhabitants has been noticed. The Indian Census of 1901 showed nearly a quarter of a million immigrants from Nepāl in British India. The great majority of these are settlers from the Nepāl frontier tracts, and have been replaced there, in equal or greater amount, by emigrants from the British side.

Diseases. The diseases most prevalent throughout the country are rheumatism, chronic dyspepsia, skin diseases, syphilis, and goître. During the rains malaria and dysentery are common in the low-lying districts and the Tarai. Epidemics of cholera used to be of frequent occurrence in the Valley of Nepāl, but since the introduction of a pure water-supply cholera has almost entirely disappeared. Small-pox is constantly present in the Valley, but the ravages caused by this disease are moderating owing to the spread of vaccination. The plague epidemic from which India has suffered so much of late years has not yet (1907) made its appearance in Nepāl.

Marriage customs. The marriage tie is by no means so binding among the Newārs as among the Gurkhas. Every Newār girl when a child is married to a 'bael fruit,' which, after the ceremony, is thrown into some sacred river. On her attaining the age of puberty a husband is selected for her. She is, however, at liberty to claim a divorce if the marriage prove uncongenial: the only intimation necessary is that she should place two betel-nuts in her bed before she leaves the house. She is then free to choose another husband. At the same time, provided she cohabits only with men of her own or a higher caste, she can, whenever she pleases, return to the house of her first husband and resume charge of his family. The Gurkhas punish breaches of conjugal fidelity most severely. An erring wife is imprisoned for life, and the dishonoured husband is expected to cut down the seducer with his *kukri* the first time he encounters him. Polygamy is not uncommon, and some of the wealthy men have many wives. A widow cannot marry again, but it is not considered disgraceful for her to form part of another man's household.

Races. The great aboriginal stock of Nepāl is Mongolian. The following are the main tribes or castes into which the Nepālese may conveniently be grouped.

The Khas, Magars, Gurungs, and Thākurs are the military tribes of the kingdom, from which the fighting element of the Nepālese army is drawn. They are the descendants of

aboriginal tribes who intermarried with Rājputs and other Hindus, who took refuge from Muhammadan conquest in the hills of Nepāl in the twelfth century. Since the Gurkha conquest, they have spread throughout the whole country, though their real habitat is to the west of the Valley of Nepāl. It is to these tribes that the often misapplied term 'Gurkha' or 'Gurkhalī' should be confined. The Newārs inhabit the Valley of Nepāl, of which they are the oldest known inhabitants, and constitute the largest section of the population. They are good agriculturists, keen traders, and skilled workers in wood and metal. Then come a number of other tribes of Tibetan stock, known by the generic name of Bhotiā; namely, the Kirāntis, who inhabit the wilder valleys of Eastern Nepāl, and are more purely Mongoloid and less civilized than the Newārs; the Murmīs; and the Limbūs, who are found in the eastern hill tracts adjoining Sikkim and Darjeeling. The Lepchās also inhabit this tract. The Thārus and Boksās are distinct from the dominant Tartar breeds of the mountains and more akin to the aboriginal tribes of India. They inhabit the Tarai and the low-lying valleys which open into it.

The Gurkhas as a class have marked Mongolian features: they are of low stature, with good muscular chest and limb development, fair complexions, with little or no hair on face or body. The Newārs, while also possessing Mongolian features, differ from the Gurkhas in being taller, slimmer, and more sallow in complexion.

Language. The languages spoken in Nepāl belong to the Tibeto-Himālayan branch of the Tibeto-Burman family, and are described as follows by Dr. Grierson in the *India Census Report of 1901* (paragraph 400):—

'Kāmi and Bhrāmū are two dialects of Western Nepāl. . . . Except for vocabularies by Hodgson, nothing is known about them. Padhī, Pahrī, or Pahī has its home in the hills of Central Nepāl. Hāyu or Vāyu is spoken by a tribe inhabiting the basin of the Kosi, east of Nepāl proper, and has been fully described by Hodgson. The Kirānti group of languages was also first brought to light by that eminent scholar. Under that name he included no less than sixteen different forms of speech. According to native authorities, the name is at the present day, strictly speaking, applied to the languages spoken by the . . . Jimdārs and Yākhās who inhabit the portion of the present kingdom of Nepāl which lies between the Tāmbor river on the east and the Dūd Kosi on the west. . . . "Gurung and Mangar [Magar]," says Mr. E. A. Gait, "are spoken by the well-known tribes of the same names who form the back-

bone of our Gurkha regiments. They and the Sunuwārs have their home in the basin of the Gandak, to the north-west of Nepāl proper; but they have spread eastwards and are now to be found all over Nepāl, and even in Darjeeling and Sikkim. The Gurungs, who in Western Nepāl are Buddhists, following the Lāmas of Tibet, show more marked affinities to Tibetan in their vocabulary than do most of the other Nepāl tribes. They are now . . . giving up their tribal language in favour of Khas. . . . The Mangars are much more faithful to their mother tongue. . . . The Sunuwārs and Thāmis have also, as a rule, preserved their own language. Thāmi is sometimes supposed to be identical with Sunuwār, but this is a mistake." Newāri was the ancient state language of Nepāl before the overthrow of the Newār dynasty in 1769. . . . It is the vernacular of Central and Eastern Nepāl. Hodgson is the only English authority who has given it any study, but it has received considerable attention from scholars in Germany and Russia, who have published a grammar and a dictionary. The Murmīs of Eastern Nepāl are also known as Tamāng Bhotiās, . . . and are said by tradition to have immigrated from Tibet. For this reason their language has often been classed as one of the forms of Bhotiā, but, according to Mr. Gait, without valid reason. Its vocabulary much more closely resembles Gurung than it does Tibetan. Mānjhī is said to be the name of two fishing tribes of Nepāl. . . . The Limbū country proper, or Limbūan, is in Nepāl, east of the Kiranti tract, and south-east of the Khambū one. . . . According to Hodgson it is difficult to assign their language to any known origin. They are said to have a written character of their own. Nearly all these languages of Nepāl are, so far as British territory is concerned, either found in Darjeeling and its neighbourhood, or are the vernaculars of members of our Gurkha regiments.'

The *lingua franca* of Nepāl is Parbatya ('hill speech'), a language which resembles Hindī and is written in the Nāgari character. It forms the medium of communication between the tribes who speak the various tongues above mentioned, and is classified by Dr. Grierson as Eastern Pahārī. A kindred language, Central Pahārī, is spoken in Western Nepāl, where the local dialect is known as Palpā, from the town of that name.

Religion—Hindus and Buddhists.

The religion of the ruling dynasty of Nepāl, as of the majority of the Gurkhas, Thārus, and Boksas, and of a portion of the Newārs, is Hinduism; the other tribes profess Buddhism, and at the present day the two religions are found flourishing side by side and in about equal strength. It has been said that Hinduism is gradually displacing Buddhism throughout Nepāl. Of this there is little evidence. The Buddhists enjoy complete religious liberty, and are a flourish-

ing contented community. Legend states that when Gautama Buddha visited Nepāl he found that the fundamental principles of his religion had already been introduced among the Newārs by Manjūsri, from China. Be this as it may, the inhabitants readily adopted Buddhism, which has since remained the religion of a large proportion of the population. It is, however, a debased form of the religion which is followed, for it has been modified by the adoption or retention of many Hindu doctrines and practices. In fact, Hindus and Buddhists may often be seen worshipping at the same shrine.

'It is to the indefatigable researches of Brian Hodgson that we owe the discovery of Buddhism as a living religion in Nepāl. While Resident at Kātmāndu he investigated the subject closely, and the results are embodied in a most interesting paper in the second volume of the *Transactions of the Royal Asiatic Society*. He showed how the philosophic agnosticism of Buddha gave way to the theory that the Adi Buddha, by his union with the primordial female energy called Prajna, gave birth to five Buddhas, who each produced from himself by *dhyāna* (meditation) another being called his Bodhi-satwa or son. The chief of these latter was Avalokita, who, with his Sakti, Tārā, eventually became the key-stone of Northern Buddhism. There arose also numerous other Buddhas, demons, and deities, all of which were objects of worship; and then came the introduction of the Tantrik mysticism, based on the pantheistic idea of *Yoga*, or the ecstatic union of the soul with the supreme spirit. At this stage, as in Tantrik Hinduism, the Saktis, or female counterparts of the Bodhisatwas, occupied the most prominent position, and the esoteric cult of these female deities became every whit as obscene as that practised by the Kaula or extreme sect of Sākta Hindus. It was this form of Buddhism which was introduced into Tibet, where it became even more debased by the incorporation of the demon-worship which preceded it, as has been ably described by Colonel Waddell[1].' (*India Census Report*, 1901, paragraph 648.)

The largest community of Buddhists is found among the Newārs, of whom at least two-thirds profess themselves such, while the remainder are Hindus. The other Buddhist tribes are the Bhotiās, Limbūs, and Lepchās. Though there are different sects among them, their religious customs and ceremonies are much alike. In their worship they make great use of offerings of flowers and fruit, and also of sacrifices of buffaloes, goats, and cocks. The blood of the victims is sprinkled on the shrine, and the flesh is consumed by the worshippers. The system of *vihāras* or monasteries, so conspicuous a religious

1 *The Buddhism of Tibet, or Lāmaism.*

feature in Tibet, once flourished in Nepāl; but since the Gurkha conquest it has completely disappeared, and there are now no Buddhist monks in the country. In principle, religious customs and caste rules among the Hindus are the same as in India; but in reality they are far less strict, at least within the confines of their own country.

The Newārs and Gurkhas are exceedingly superstitious, the most ordinary occurrences of everyday life being imputed by them to supernatural agency. In consequence, the astrologers form a large class of the community and are consulted on all points.

Both Buddhists and Hindus burn their dead.

Former Roman Catholic mission.

Prior to the Gurkha invasion, a Roman Catholic mission had been long established in the Valley of Nepāl, where it had secured many converts and received grants of land from the Newār monarchs. In 1769, when Prithwī Nārāyan made himself master of the Valley, permission was granted to the Christians to retire into British territory, and most of the converts settled at Bettiah. Their church at Pātan was in existence up to 1802, but at the present day all traces of the mission have been lost. The Gurkha government, though very tolerant as regards the religious observances of its Buddhist subjects and of such Muhammadan traders as have settled in the country, is strongly opposed to the establishment of any Christian mission. According to a popular saying among the Gurkhas—'With the Bible comes the bayonet; with the merchant comes the musket.'

Food.

The higher Hindu castes live in the same way as their brethren of India, but the bulk of the population consume a great deal more flesh than the natives of the plains of Hindustān. The Gurkhas eat the flesh of goats, sheep, and ducks, to which the higher classes add deer, wild boar, and pheasants. The sheep used as food are all imported from the hills to the north, sheep from the plains of India being rejected because they have long tails. The Newārs are great consumers of buffaloes, goats, sheep, fowls, and ducks. It is not often, however, that the poorer classes can indulge in flesh; and the greater part of their food consists of rice, Indian corn, potatoes, and vegetables, which are generally plentiful throughout the year. Garlic and red pepper are especial favourites. The Newārs, and most of the lower Hindu castes, consume a considerable quantity of a coarse kind of beer called *juar* and a spirit called *rakshi*. These are manufactured from rice and wheat.

Dress and dwellings.

In summer the Gurkhas wear *paijāmas*, and a jacket or long tunic of white or blue cotton with a voluminous cummerbund, in which is invariably fastened a *kukri* or large curved knife. In winter they wear similar clothes padded with cotton. The head-dress is generally a small skull-cap, though they often wear a loosely folded *pagrī*.

The poorer classes of the Newārs wear in general little but a waistcloth, and a long jacket of coarse cotton or woollen cloth, according to the season. Sometimes the dress of the men consists of a long robe like a woman's gown, reaching to the ankles and gathered into numerous pleats from the waist. The head-dress of the Newārs is a small, close-fitting cap of black or white cloth, thinly wadded with cotton and generally turned up for an inch or so at the border. The women of all the races dress much alike, wearing by way of petticoat a cloth gathered into a mass of pleats and almost touching the ground in front, but barely coming below the knees behind. Besides this, they wear a small jacket and a *sārī*, which is generally wrapped round the body like a broad cummerbund.

The women of the upper classes wear a very distinctive and picturesque dress. It consists of very voluminous *paijāmas*, tight-fitting above the ankles. Over this is worn a false skirt made of thin coloured muslin or tulle, as many as 80 yards of material being employed. The jackets are tight-fitting, while across the shoulders is thrown a wisp of muslin. Every shade of colour, from the most vivid to the most delicate, is utilized, and thus greatly adds to the picturesqueness of the dress. Head-dress they have none; but the Newār women may be distinguished from the other races by having their hair gathered into a short thick club on the crown of the head, whereas the Gurkha women have it plaited into a long tail, ornamented at the end with red cotton or silk. All the women wear a profusion of ornaments; and both men and women are very fond of flowers, which they make great use of in adorning their hair.

The dwelling-houses are mostly of brick, two or three storeys in height, built round a central court-yard.

Amusements and festivals.

Gurkhas delight in all manly sports, such as shooting and fishing. Their great vice is gambling, to which they are greatly addicted. This is only allowed for a limited number of days at certain festivals, when the whole population engage in it, and groups of gamblers, all busily occupied, day and night, in dice-throwing, render the streets impassable.

As the shrines of Nepāl are estimated at over 2,700, the religious festivals are naturally numerous. The most important of them are the Machendrā Jātra, Indrā Jātra, Dasahra, Dewāli, and Holī. Though these are primarily Hindu festivals, the Buddhist population participate in them freely.

Agriculture.

The soil of the Valley of Nepāl, consisting of the débris washed down from the surrounding hills, may be divided into two classes, the clayey and the sandy. Between the extremes of a dense unproductive clay and a mere bed of micaceous sand, every variety of mixture is found. The soil is remarkable for the absence of any kind of rock formation: even pebbles are hardly ever seen on the surface. Almost every available portion of land in the Valley is under cultivation. The Newārs, who are the principal agriculturists, employ very primitive tools. For digging they use a *kodāli* or peculiar-shaped hoe. With this they turn up the soil into ridges, about 1½ feet broad and 8 inches high. After the ground has been exposed to the air for a longer or shorter period, it is broken up by means of a mallet, shaped somewhat like a heavy wooden rake without the teeth. The only other tools employed are small instruments for weeding, a small hook for reaping, and wooden shovels for turning over the crop when drying.

The work of cultivation is done almost entirely by hand, and the soil being by no means rich, it is necessary to manure the ground. The manure chiefly used consists of a dark unctuous-looking clay, very tenacious and firm. It is generally found in layers of from 2 to 20 feet in thickness at various depths below the surface. This clay is dug out in the cold season and allowed to dry in heaps on the sides of the fields till the time for sowing, when it is spread over the fields and broken up into a fine powder with the mallet. It appears to consist of silica and alumina in a very fine state of division, and shows no trace of calcareous or vegetable matter. The fields are in general small, partly on account of the number of landowners, but also because irrigation is thus rendered easier. For this reason, too, whenever the soil is not naturally on a dead level it is formed into terraces. As the whole Valley slopes generally from the hills towards the centre, irrigation is as a rule easily effected by means of small ditches or canals. Around each field is a narrow raised ledge, to retain the water while the rice crop is growing. The rotation of crops varies in the different classes of ground. In the marshy lands near the rivers only one crop is grown, namely, transplanted rice. In less easily flooded lands a crop of wheat

is grown in the cold season, and in the next spring *gyah* or upland rice, followed by *urd* or some other kind of pulse. In the moister lands of the upper level the wheat is followed by radishes, mustard, or buckwheat, and these again by transplanted rice. In the best lands the succession of crops is simply transplanted rice followed by wheat, or by mustard, radishes, or garlic. Sometimes, in the 'dry' lands, wheat is followed by maize, or ginger, turmeric, and red pepper are grown.

Principal crops.

Rice is the most common crop. There are several varieties, but they may be divided into the transplanted and the *gyah*. The former is sown in May, is transplanted as soon as the rains have fairly set in, i.e. early in July, and is reaped in November. The *gyah* rice is sown in lands of higher level during the latter half of April, and is ready for cutting by the end of August or beginning of September. The average yield of transplanted rice is 40 bushels, and of *gyah* 25 bushels, per acre.

Wheat is largely grown in Nepāl, but does not form a favourite article of food with the people, and little attention is bestowed on its cultivation. It is generally used in the manufacture of coarse beer and spirit, which are largely consumed by the Newārs and the Bhotiās. After the rice crop is off the ground in December, the wheat is sown broadcast, and no further care is taken of it. The crop ripens by the middle of May, and the yield is about 14 bushels per acre.

Barley and oats are grown in small quantities, and only in the Valley. The latter crop seems to thrive remarkably well, but it is used only for feeding horses. Maize, or *makai*, is much cultivated on the higher grounds of the Valley, and on the hills, where it grows luxuriantly though hardly any care is bestowed upon it. In the Valley it is carefully hoed, weeded, and manured. It is sown in the end of May and ripens about the beginning of September. The average yield is 15 bushels per acre. *Marūa* is a small millet-like grain, largely grown on the hills and on the sides of the ravines in the Valley. It is sown in May or June, and reaped in October or November. It does not require irrigation, and little trouble is taken with it. The average yield is about 15 bushels per acre. Capsicums and red peppers of every variety are much cultivated, and Nepāl pepper is famous for its peculiarly delicate flavour. Potatoes are grown both in the Valley and on the adjacent hills. They are planted in January and February, and are dug in May and June. Buckwheat, mustard, garlic, radishes of

a large white kind, sugar-cane, ginger, and turmeric are also grown in varying quantities.

Famine is unknown and scarcity infrequent: if it is threatened the government prohibits the export of grain.

Vegetables and fruits.

All kinds of European vegetables can be grown in the Valley of Nepāl, which also produces strawberries, pears, quinces, plums, apples, apricots, peaches, and a few grapes. Oranges and lemons grow most luxuriantly and are of very fine flavour. In the adjacent small hot valleys all the fruits of the plains of India grow freely.

Live-stock.

There are few cattle in the Valley, as there is no grazing-ground except at the foot of the hills. Buffaloes, sheep, and goats for food are all imported. Ducks and fowls are plentiful and of good quality. Considerable care is bestowed on the rearing of ducks, their eggs being greatly prized as an article of food. They are carried out daily to the rice-fields in large baskets and allowed to feed there, and in the evening are collected and carried home again.

Products of the Tarai.

The Tarai varies considerably in its produce according to the nature of the soil and the amount of cleared lands. The chief products are rice, wheat, and sugar-cane. The soil is a rich alluvium and is well adapted for every kind of crop, including poppy and tobacco. From the Tarai is derived the greater part of the revenue of the country, and a large quantity of grain is annually exported to British territory. Large herds of cattle are also found in the Tarai, owing to the very superior grazing it affords.

Tenures and rents.

Most of the land is held on a simple *ryotwāri* tenure. The rent paid by the cultivator, whether to the State or to a private landlord, varies according to the value of the crop and the situation of the land. Throughout the Valley and the Tarai it is roughly calculated at half the value of the crops, and is sometimes paid in cash and sometimes in kind. In the hills the cultivator pays 13 annas a year for as much land as can be cultivated by a pair of bullocks, for the land ploughed by one bullock $6\frac{1}{2}$ annas, and for as much as can be tilled with a hoe 4 annas. The people throughout the country are prosperous and contented, the government being lenient in granting remissions during times of scarcity.

Forests.

The forests of Nepāl may be classified, according to the region they occupy, as Tarai, Submontane, and Hill forests. Those of the Tarai stand on the shallower and later alluvial deposits, which consist of low-lying lands bearing the impress of the recent action of flood-water. In the sequence of swamps

which are a marked feature of this grass-clad country the former courses of rivers now running in other channels may readily be traced, and in the dry watercourses, lined with boulders and gravel, recent changes in the waterways are evident. In these gently sloping or level areas the most insignificant obstacle—a stranded log, a landslip from the sandy banks—may divert the torrents that burst from the hills during the period of monsoon precipitation or melting snow. Of what was yesterday a forest spreading evenly over the plain there may remain on the morrow only picturesque groups of islands, the shallow soil originally swept from the hills having as suddenly passed away, ultimately no doubt to the benefit of the dwellers on the lower courses of the large Indian rivers. On these islands, and along the low banks of the shifting water-channels, forests of *shīsham* (*Dalbergia Sissoo*) and of *khair* (*Acacia Catechu*) grow with exceeding rapidity. In such localities the younger classes are represented in densely growing masses, and forests are yearly created from water-borne seed deposited by the subsiding floods. On the higher and more stable ground older specimens of these valuable trees are found, mature and isolated, surrounded by high grasses or by thickets of softer wood. These latter, once established, may, by the gradual raising of the soil and by the stability afforded by their interlacing roots, withstand the influence of all but the highest floods, and so gradually join hands with the Submontane forests which, though bearing a distinctive vegetation, stretch out from the hills long arms into the Tarai formation.

The Submontane forests are found in the older and more stable alluvium, and in the broken ground formed by the gradual but continuous crumbling of the loftier hills. Here flourish the valuable hard woods of *sāl* (*Shorea robusta*) and *asaina* (*Terminalia tomentosa*), besides various other species, such as *Cedrela*, *Adina*, *Schleichera*, and *Eugenia*, which yield timber or other products of economic value. Here, too, in the foothills of the Himālayas, the well-known *bābar* grass is found in large quantities, being used locally for fodder and for rope-making and exported for the manufacture of paper, while the bamboo affords fodder for the herds of wild elephants which frequent these regions.

Of the Hill forests little is known save that, where not denuded by irresponsible cultivation, they contain many species which must be invaluable to the inhabitants and would, if exported to the south, command a ready sale. At least three kinds of pines, the Himālayan spruce, two kinds of

fir, and the *deodār* cedar have been reported from these areas, while yew, cypress, and pencil cedar appear to be not uncommon. Four or five kinds of oaks are also noted, and in the lower hills the *champa* (*Michelia Champaca*) is frequent. The vegetation of the Hill forests of Nepāl may be taken to approximate to that existing in similar conditions of climate and elevation in British India, but a detailed investigation of the forests would doubtless afford information of the highest botanical and sylvicultural interest.

System of management.

The forests of Nepāl are the property of the State, and a Forest department, whose officials appear to enjoy military rank, has been constituted. The collection of revenue seems to form the chief part of the duties of the staff, though no doubt the protection and improvement of the forests receive some attention in restricted and accessible areas. On the whole it may be said that the forests are neglected and undeveloped, and that this is due to the lack of organization and supervision. The timber trade from Nepāl is reported to be decreasing, in spite of the fact that the railways of India now touch the frontier at several places, and of the European supervision employed in saw-mills erected at convenient centres. The timber extracted from the forests is carried by carts to the nearest flowing stream or rail head. The work devolves on the purchasers, who complain of the cupidity of the lower officials, asserting that, though royalty rates are low, the uncertainty with regard to incidental charges renders the timber trade with Nepāl more speculative than a merchant of moderate means can afford to enter upon. The timber extracted is, however, of excellent quality, and the thousands of poles which are removed from new clearances for cultivation find a ready sale in British India.

In regard to minor forest produce much might be done to increase the export trade—that in *bābar* grass has been fostered by the State, baling presses having been erected at many places along the frontier—but the harassing export duties appear largely to stifle the collection of jungle products which should in more favourable circumstances employ the frequent leisure enjoyed by the dwellers in forest regions. Cinnamon, pepper from the hill clearings, and *ban charas* from the wild hemp may be found in quantities in any of the frontier bazars, which also contain stores of wax, honey, and other forest products.

Forest tribes.

Of the people inhabiting the Tarai and part of the Submontane forests, the Thārus are the most interesting. In the

neighbouring forests of British India this race has come under the influence of the West and is losing its individuality. In Nepāl, however, the roving spirit survives, and shifting cultivation is still practised. The Forest officer, in his friendly intercourse with the Thārus, will be reminded of other primitive jungle people, such as the Kāchins of North-Eastern Burma. Both tribes make their dwellings in large houses common to the community, and resemble one another in their diet of game, fish, and rice, and in the propitiation of demons by the sacrifice of fowls and other animals. The resemblance extends also to the type of feature, which is distinctly Mongolian, to the custom of tattooing the lower limbs, and even to the mode of attire and adornment. The Thāru is an inveterate hunter, but also displays great ability as a cultivator, especially in irrigation.

The more settled portion of the Nepāl Tarai is sparsely cultivated, chiefly by immigrants from British India, and its vast grazing-grounds maintain large herds of cattle utilized for breeding purposes or for the manufacture of *ghī*. They provide also, especially in times of famine, grazing for the herds from over the border, thus relieving the strain on the 'reserved' forests of British India which are situated in the vicinity. It may be imagined that a population whose customs and interests are so inimical to the continuance of forest growth must, in the absence of efficient control, slowly yet effectually succeed in diminishing the forest wealth which is at the disposal of the Nepāl State. When the attention of the rulers of that country has been directed to the waste of material that is now proceeding, remedial action will no doubt be taken, to the benefit of the country and of its finances.

Minerals.

The mineral wealth of Nepāl has always been supposed to be great. But this, like other sources of revenue, has never been developed. The absence of coal, the situation of the minerals, and the lack of roads and cheap transit are largely responsible for this want of enterprise. Copper is found quite near the surface of the earth, the ore being dug from open trenches. Iron ore and sulphur are also obtained in large quantities.

Arts and manufactures.

The manufactures of the country are few, consisting chiefly of coarse cotton cloth which the women of the household weave for domestic use. The Bhotiās weave woollen blankets. A stout kind of paper is manufactured from the inner bark of several species of *Daphne*. All the mechanics of the country are Newārs, who are skilful workers in gold, silver, and brass, as also good carpenters and wood-carvers. In olden days they

were celebrated for their artistic productions in brassware, and the delicacy and variety of their wood-carving; but since the Gurkha conquest these industries have been allowed to languish.

Trade with Tibet.

The external trade of Nepāl falls under two heads,—that which is carried on across the Himālayas with Tibet, and that conducted along the extensive line of the British frontier. Of the extent of the former trade, very little is known; and since the opening of the Darjeeling route it has considerably diminished, although it still yields the Nepālese government a revenue of 2½ to 3 lakhs of rupees annually. The chief route, north-east from Kātmāndu following up a tributary of the Kosi, passes the trans-frontier station of Kūti at an elevation of about 14,000 feet above sea-level: another route, also starting from Kātmāndu, follows the main eastern stream of the Gandak, crosses the frontier near the station of Kirang (9,000 feet), and ultimately reaches the Tsan-po river at Tadam. Both these routes are extremely difficult. The only beasts of burden available are sheep and goats, and practically everything but grain and salt is carried by men and women. The principal imports from Tibet are *pashmīna* or shawl wool, coarse woollen cloth, salt, borax, musk, yak tails, yellow arsenic, quicksilver, gold dust, antimony, *manjīt* or madder, *charas* (an intoxicating preparation of hemp), various medicinal drugs, and dried fruits. The exports into Tibet include utensils of copper, bell metal, and iron, manufactured by the Newārs; European piece goods and hardware; Indian cotton-goods, spices, tobacco, coco-nuts, and betel-leaf.

With India.

The trade with British India is conducted at various centres along the frontier, of which the chief are Bīrganj, Nepālganj, Butwāl, Hanumānnagar, and Dhulabāri. The principal route for through traffic is that direct to Kātmāndu from British territory. Starting at the terminus of the railway on the Nepālese frontier, this route passes through Bīrganj, Hataura, Bhīmjedi, and Thānkot, the total length being about 76 miles. Carts can be taken as far as Bhīmjedi, except during the rainy season; beyond that coolies, mostly Bhotiās and Newārs, are the only means of carriage available. The Bhotiās carry enormous loads. It is by no means uncommon for a man to take two maunds, though one maund (82 lb.) is the regular load, and this has to be carried over hills several thousand feet in height where the paths are of the most primitive construction. The Bhotiās always carry loads on their backs supported by a strap across the forehead, whereas the Newārs invariably carry theirs in baskets with a pole balanced on the

shoulder. What has been said of the Kātmāndu route applies to other means of communication with Nepāl. There is scarcely a made road in the country, but carts and pack-bullocks from British territory pass freely to and fro during the dry season.

The principal articles of export from Nepāl into British India are rice, husked and unhusked; food-grains; mustard, rape, and other oilseeds; ponies, cattle, sheep, and goats; hides and skins; *ghī* or clarified butter; timber; cardamoms, red pepper, turmeric, and other spices; opium; musk, borax, madder, turpentine, catechu, and chiretta. The chief imports are cotton piece-goods, cotton yarn, woollen cloth, shawls, flannel, silk, salt, spices, sheet copper and other metals, tobacco, petroleum, provisions (including sugar), indigo and other dyes. Of the aggregate value of this trade it is difficult to form an accurate estimate, owing to the many channels by which it passes and the imperfect methods of registration, but the following are figures compiled by the Director-General of Statistics:—

	In lakhs of rupees.		
	1890-1.	1900-1.	1903-4.
Imports from India to Nepāl . .	1,29	1,63	1,34
Exports from Nepāl to India . .	1,72	2,36	2,61

Some articles of trade, such as timber, salt, cardamoms, and tobacco, are State monopolies: otherwise trade is free, subject to import and export duties, which are sometimes charged *ad valorem*, but more commonly by load, weight, or number of articles. The chief traders in Nepāl are the Newārs, while many natives of India, both Hindu and Muhammadan, have settled in the country and carry on a brisk commerce.

Means of communication.

Communications throughout Nepāl are, as already observed, very primitive. The Nepālese have always set their faces against improvement in this direction, trusting to the natural inaccessibility of the country as the best means of preventing invasion and annexation. In pursuance of this policy they have always kept the country strictly closed to Europeans, the only route open to them being that from Raxaul to Kātmāndu via Hataura. No railway or telegraph system has been introduced into Nepāl, although branches of the Bengal and North-Western Railway touch the frontier at various points, the chief of which are Nepālganj, Raxaul, Bairagniā, and Anchera Ghāt. A good Postal service, under the control of the British Postal department, has been in existence for some years between Kātmāndu and the plains of India, and is largely utilized by the Nepālese

for the transmission of money and goods, while the Nepāl State has postal services of its own.

Government.

As previously mentioned, the government of the country is entirely in the hands of the Minister, although he is nominally assisted by a council the members of which are selected by himself. All written and verbal communications relative to political, fiscal, and judicial affairs are submitted to the Minister, who generally issues his orders thereon without consulting either the king or the council. No public money is expended without his knowledge and sanction; all appointments, civil or military, are conferred by him; and all complaints regarding the conduct of public officials are brought to his notice and invariably meet with attention.

For administrative purposes the country is divided into various districts. The most important of these are Ilam, Dhankuta, Gurkha, Palpā, and Doti in the Hills; and Nayā Mulk, Butwāl, Chitawan, and Murang in the Tarai. There are four governors for the Tarai, and two for the Hills, whose duties resemble more or less those of Commissioners in British India: they have under them various officials of whom the *Sūbahs* are the most important, each of these being in charge of a district.

Civil and criminal justice.

There are separate civil and criminal courts, but the distinction is not well marked, as disputed and difficult cases are sometimes transferred from the one to the other. The country is divided into judicial circles, *lamini kacheris*, of which there are sixteen for the Tarai and twenty-four for the Hills: each of these is in charge of a Deputy-Magistrate, called *Bichāri*, while jurisdiction over several districts is exercised by *Dithas* or Magistrates. All cases of serious crime must be submitted for the decision of the higher tribunals at the capital, and a final appeal can be made to the council over which the Minister presides. The old savage code of punishments, involving mutilations, &c., has long since been abolished. Crimes are divided into three classes, according as they affect the state, private persons or property, and caste. Murder and the killing of cows are punishable by death, but Brāhmans and women are never capitally punished. The severest sentence for women is imprisonment for life with hard labour, and for Brāhmans the same, with degradation from caste. There is singularly little crime in the country, for the Nepālese are very law-abiding.

Revenue.

Of the revenue of Nepāl it is impossible to speak with any degree of accuracy, as the finances are entirely controlled by

the Minister and his chief treasurer. There can be no doubt, however, that during late years the revenue has considerably increased, and cannot now be far short of 2 crores of rupees per annum. But the sums actually realized at the public treasury cannot be taken as representing the real revenue of the country, since the greater portion of the civil and military establishments are paid by grants of land. The chief sources from which the revenue is obtained are the land revenue, customs dues, mines, forests, and the monopolies above mentioned.

Coinage.

The current silver coin in Nepāl is the *mohar*, two of which go to the Mohri rupee. The intrinsic value of the *mohar* is 6 annas 8 pies of British Indian currency. The Mohri rupee is chiefly used as a matter of account, its minor denominations being as follows:—4 dāms = 1 pice; 4 pice = 1 anna; 16 annas = 1 Mohri rupee.

The copper coins in common use are pice, which are struck at the mint in Kātmāndu. These are circular and fairly well stamped: 117 go to the Indian rupee. In addition there are the Butwāli or Gorakhpuri, and the Lohiya, pice: these are squarish lumps of purified copper, roughly cut by hand, of which about 75 go to the Indian rupee. In Kātmāndu Indian currency notes are highly prized as a means of remittance, usually fetching a premium varying from 3 to 5 per cent. Indian coinage is accepted throughout the country.

Army.

The standing army of Nepāl is estimated at about 45,000 men, including 2,500 artillery. The rest are infantry, composed of regulars and militia, but there is also a large reserve force. The original period of service, which is voluntary, extends to three years, after which the men can either elect to serve on or enter the reserve. The army is chiefly recruited from the Thākurs, Khas, Magars, Gurungs, and Limbūs. The Newārs are not allowed to bear arms, though many are enlisted in the coolie corps attached to each regiment and included among the non-combatants. In times of danger every able-bodied man is liable to be called out for service. The troops are armed with a certain number of Martini-Henry rifles, many of them of local manufacture, but chiefly with old Snider and Enfield rifles. The Commander-in-Chief of the army is always the next eldest brother of the Minister. In the same way the other high posts are filled, not by men who have risen in the army or who are selected for their military knowledge, but by brothers and sons of the Minister, many of whom are mere youths. An arsenal has been constructed a few miles to the

east of Kātmāndu, which has largely or entirely supplanted the former arsenal at Nikkoo. Reliable statistics are unobtainable regarding the work carried out in the arsenal, nor is it open to ordinary inspection. But from the size of the buildings, the abundant water-power, and the facilities for importing skilled labour, there is no reason why the manufacture of modern armaments should not be carried on to a considerable degree, although this would of course be regulated by the general understanding existing between the Nepāl State and the Government of India.

Education. The State offers no educational advantages to the masses. Only one school is maintained, which is affiliated to the Calcutta University and exists chiefly for the sons of well-to-do parents. Students are, however, sent by the State from time to time to receive a course of instruction at one of the Engineering colleges in India.

Medical. Kātmāndu possesses two hospitals, one for women and one for men, which are under the superintendence of qualified natives of India. Another has recently been opened at Bhātgaon. Vaccination is optional, but is spreading owing to the free supply of lymph and the employment of perambulating vaccinators, and the people are beginning to appreciate its benefits as compared with those of inoculation.

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Everest, Mount.—The highest known point on the earth's surface, situated in the Nepāl Himālayas (27° 59′ N., 86° 56′ E.). Its altitude is 29,002 feet above sea-level; and the name of Everest was assigned to it by Sir Andrew Waugh in 1856, in honour of Sir George Everest, his predecessor as Surveyor-General of India, no native name for the peak being traceable. The question of the identity of Everest with the peaks known as Gaurī Sankar has been constantly discussed, and at length satisfactorily disposed of by the observations recently taken in the neighbourhood of Kātmāndu by Captain Wood, R.E. He has conclusively proved that the name Gaurī Sankar is applied to the two highest peaks of the only conspicuous mountain group visible from Kātmāndu city, and that these are no less than 36 miles west of Everest, which is not visible from the valley of Kātmāndu and is in no way conspicuous from the hills surrounding the valley.

Kinchinjunga (*Kānchenjungā*).—A mountain, second only to Everest in elevation, situated in the Eastern Himālayas, on the Sikkim-Nepāl boundary (27° 42′ N., 88° 9′ E.), its summit attaining an altitude of 28,146 feet above sea-level.

'The geological position of Kānchenjungā is obviously in the main axis of the Himālayas, although that mountain lies considerably to the south of the line of water-parting between the Tibetan plateau and India, and on a spur which runs at right angles to this line, so that even the drainage of its northern slopes flow directly down into the Indian plains. . . . The name Kānchenjungā is Tibetan, and means, literally, "The Five Repositories of the Great Glaciers," and it is physically descriptive of its five peaks. . . . The Lepchā name of this mountain is Kong-lo-chu, or "The Highest Screen or Curtain of Snows."' (Waddell, *Among the Himalayas*, 1899.)

Bhātgaon.—A town in Nepāl about 8 miles from Kātmāndu, the capital of the State (27° 42′ N., 85° 26′ E.). Estimated population 30,000, chiefly Newārs. From the end of the fifteenth century Bhātgaon was one of the petty Newār States in the Valley of Nepāl, and in the eighteenth century its quarrels with its neighbours at Kātmāndu and Pātan paved the way for its conquest by the Gurkhas in 1768–9. Bhātgaon is now garrisoned by the Gurkha government. A hospital was opened here in June, 1904.

Kapilavastu.—The city where Buddha was born and the ancient capital of the Sākyas, from whose royal house he was descended. For many years it was believed that Kapilavastu was on the site now occupied by Bhuilā Dīh in

the Bastī District of the United Provinces. A re-examination of the narratives of the Chinese pilgrims, and the identification of other sites, had already caused doubts as to the correctness of this view, when, in 1895, an inscription was found on a pillar at Niglīvā, in the Nepāl Tarai, 31 miles north-west of the Uska Bazar railway station. This inscription recorded a visit by Asoka and repairs to the *stūpa* of Konāgāmana. The latter building is described in Buddhist literature as close to Kapilavastu, and it was therefore thought that the site had been definitely fixed. Further investigation showed, however, that no remains of the *stūpa* existed in the neighbourhood, and that the pillar itself was not in its original position. In 1896 another pillar was found a mile north of the village of Paderia in Nepāl, and two miles north of the Nepālese *tahsīl* station at Bhagwānpur. An inscription showed that it had been raised by Asoka at the Lumbini garden to mark the birthplace of Buddha. The sacred books of the Buddhists state that Buddha was born at the Lumbini garden close to Kapilavastu, and the place is still called Rummin-dei, while a Hindu temple close by contains a representation of the miraculous birth of Buddha. The pillar itself is split down the middle, thus agreeing with the statement of Hiuen Tsiang, who described it, in the seventh century A.D., as having been struck by lightning. The neighbourhood, in which there are many mounds and remains of buildings, has not been fully explored, so that the exact site of Kapilavastu is not known, but it must be within a few miles of Paderia. The accounts of the Chinese pilgrims disagree; and it has been suggested that the sites shown to them were not the same, and that Fa Hian believed Kapilavastu to be represented by Piprahwa in Bastī District, 9 miles south-west of Rummin-dei, while Hiuen Tsiang was taken to a different place, Tilaura Kot, 14 miles north-west of the garden. The locality was almost deserted when they visited it.

[See *Report on the Antiquities in the Tarai* by the late P. C. Mukherji, with prefatory note by V. A. Smith (Calcutta, 1901).]

Situation, &c. **Kātmāndu.**—The capital of the kingdom of Nepāl, situated towards the western side of the Nepāl Valley, on the east bank of the Vishnumati river, at its junction with the Bāghmati; approximate position, 27° 42′ N., 85° 12′ E. It is the largest city in Nepāl, and has a population which is roughly estimated at from 70,000 to 80,000. Most of the inhabitants are Newārs, of whom about two-thirds are Buddhists. Kātmāndu is said to have been founded by Rājā Gūnakāmadeva about A.D. 723. The earliest name by which the city was known was Manju Pātan, after the Buddhist saint Manjūsri. Tradition asserts that the plain of Kātmāndu was covered by a great lake, till the saint cut the dam with his sword and so released the water.

The general shape of the city is very irregular, and is supposed by the Hindus to resemble the *khara* or sword of the goddess Devī, while the Buddhist Newārs declare it to have been built after the shape of the sword of Manjūsri. Its modern name is said to be derived from an ancient building which stands in the heart of the city near the royal palace, and which is still known as Kātmāndu from *kāt* ('wood,' of which material it is chiefly composed) and *mandi* or *mandon* ('an edifice'). This building was erected by Rājā Lachmina Singh Mal, in 1596, as a house of accommodation for religious mendicants. Prior to the Gurkha conquest of the country in 1769, Kātmāndu was the seat of government of Newār kings who, with the princes of the neighbouring towns of Pātan and Bhātgaon, reigned over the Valley of Nepāl and adjacent country (see NEPĀL). Of the high walls, with their numerous gateways, which once surrounded the city, considerable portions have been demolished or have fallen into disrepair.

Description. The town is a labyrinth of narrow streets, most of which are impassable for carriage traffic and indescribably filthy. The buildings on either side are densely crowded, and are usually from two to four storeys high. They are made of brick, and tiled, and are built in the form of hollow squares, opening off the streets by low doorways, the central courtyards serving as receptacles for rubbish of every sort. In contrast to this dirt and squalor is the wealth of wood-carving which ornaments the façades of the houses. Most of these have projecting wooden windows or balconies, elaborately carved in beautiful designs. The streets generally lead to the *tols* or squares, of which there are many throughout the city. These are open spaces, paved, like the streets, with brick and stone, in which the various markets are held. The largest and most important building is the royal palace or Darbār. This covers a considerable extent of ground. On the west it faces an open square which contains many temples and a monolithic pillar. Opposite the north-west corner of the Darbār stands a large semi-European building called the Khot, which is famous as having been the scene of the massacre in 1846 of almost all the leading men of the country, by which

Sir Jang Bahādur established himself in power. The Darbār is now used only for ceremonial purposes, as a residence for various relations of the king, and as public offices. The king, the Minister, and most of the nobles in the country have long since given up living within the city, and have built themselves imposing palaces and houses in European style outside it.

Kātmāndu, though a filthy city, presents an exceedingly picturesque appearance. This is, in great measure, due to the Chinese style of architecture which predominates. Many of the temples are like pagodas, of several storeys in height, and profusely ornamented with carvings, paintings, and gilding. The roofs of many of them are entirely of brass, or copper gilt, and along the eaves of the different storeys are hung numerous little bells which tinkle in the breeze. At some of the doorways, which are often copper gilt, are placed a couple of large stone lions or griffins, with well-curled manes. Immediately outside the city is a fine parade-ground nearly a mile in length, surrounded by an avenue of trees and ornamented with modern equestrian statues of various Ministers.

A good water-supply was introduced in 1892, and lately drainage works have been started. There are two hospitals—one for women, the other for men—a school, and a free library.

A British Resident, with a small staff and escort, is stationed at Kātmāndu. The Residency is situated about a mile out of the city on the north side, in what was formerly a barren patch of ground, supposed to be haunted by demons, but now one of the most beautiful and best-wooded parts of the Valley. Within the grounds is a British post office under the control of the Resident.

Pātan (Lālita Pātan).—One of the chief towns of Nepāl, situated, approximately, in lat. 27° 41′ N. and long. 85° 20′ E., on rising ground, a short distance from the southern bank of the Bāghmati, about 2 miles south-east of Kātmāndu. Pātan is thus described by Dr. Wright, formerly Surgeon to the British Residency in Nepāl :—

'It is an older town than Kātmāndu, having been built in the reign of Rājā Bīr Deva in the Kāligat year 3400 (299 A.D.). It is also known by the names of Yellondesi and Lālita Pātan. The latter name is derived from Lālit, the founder of the city. Its general aspect is much the same as that of the capital (Kātmāndu). The streets are as narrow and dirty, the gutters as offensive, and the temples even more numerous; but it appears much more dilapidated than Kātmāndu, many of the houses and temples being in ruins. The main square, however, in the centre of the town, is very handsome. On one side is the

old Darbār with a fine brazen gateway, guardian lions, and endless carvings. In front of this are monoliths, with the usual figures on them, and behind these a row of handsome old temples of every description. The parade-ground lies to the south-east of the town, the road to it passing through a suburb abounding in pigs. The parade-ground is extensive, and there are several large tanks to the west, while on the southern side stands a huge Buddhist temple of the most primitive description. This temple is merely a mound or dome of brickwork, covered with earth. There is a small shrine at each of the cardinal points, and on the top what looks like a wooden ladder. Many similar mound-temples or *chaityas* exist in and around Pātan. The population of the town is said to be about 30,000, mainly Newārs.'

From the early part of the seventeenth century Pātan was one of the three petty Newār States in the Valley of Nepāl, and its quarrels with its neighbours at Kātmāndu and Bhātgaon paved the way for its conquest by the Gurkhas in 1768–9. The town is now garrisoned by the Gurkha government.

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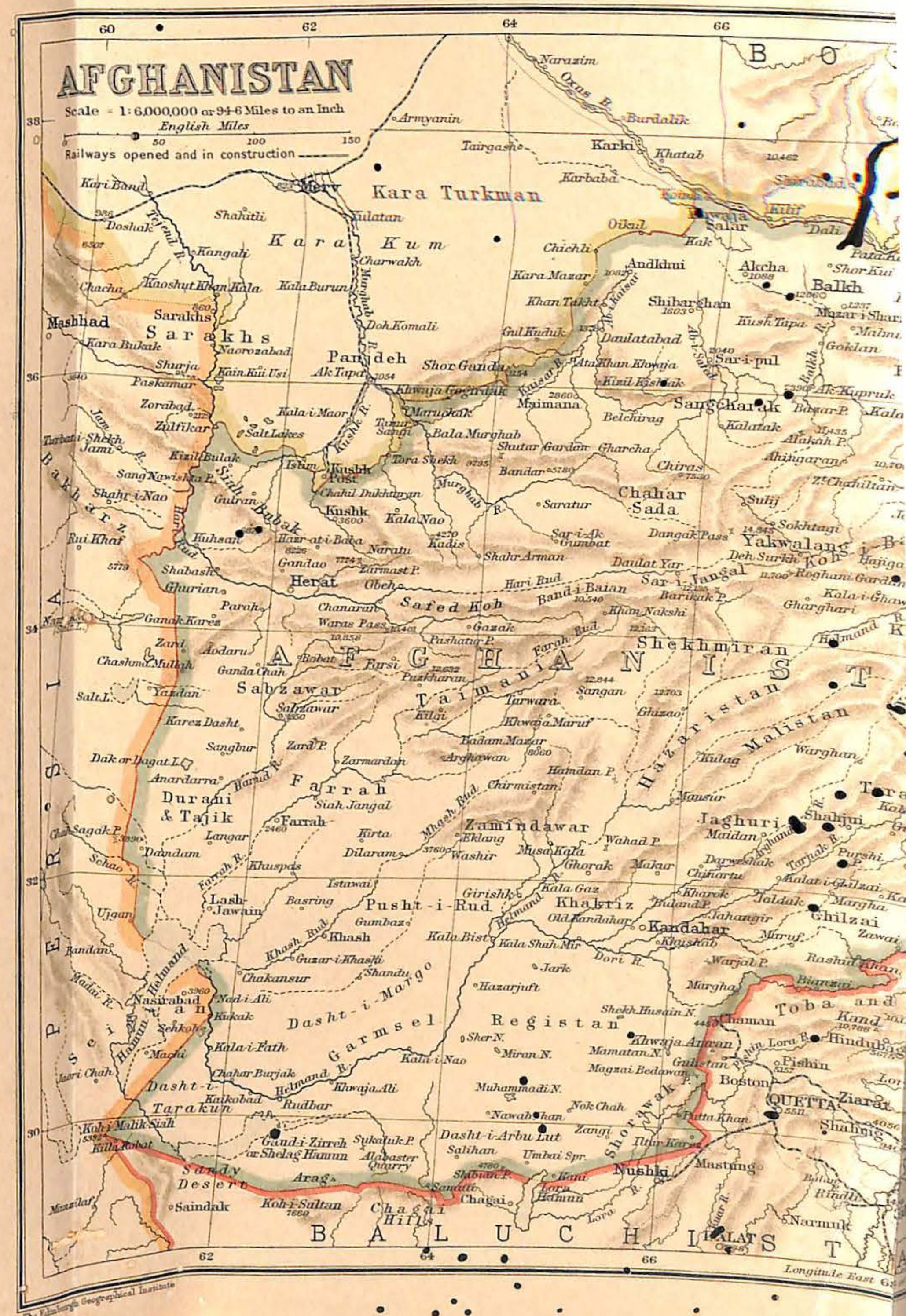
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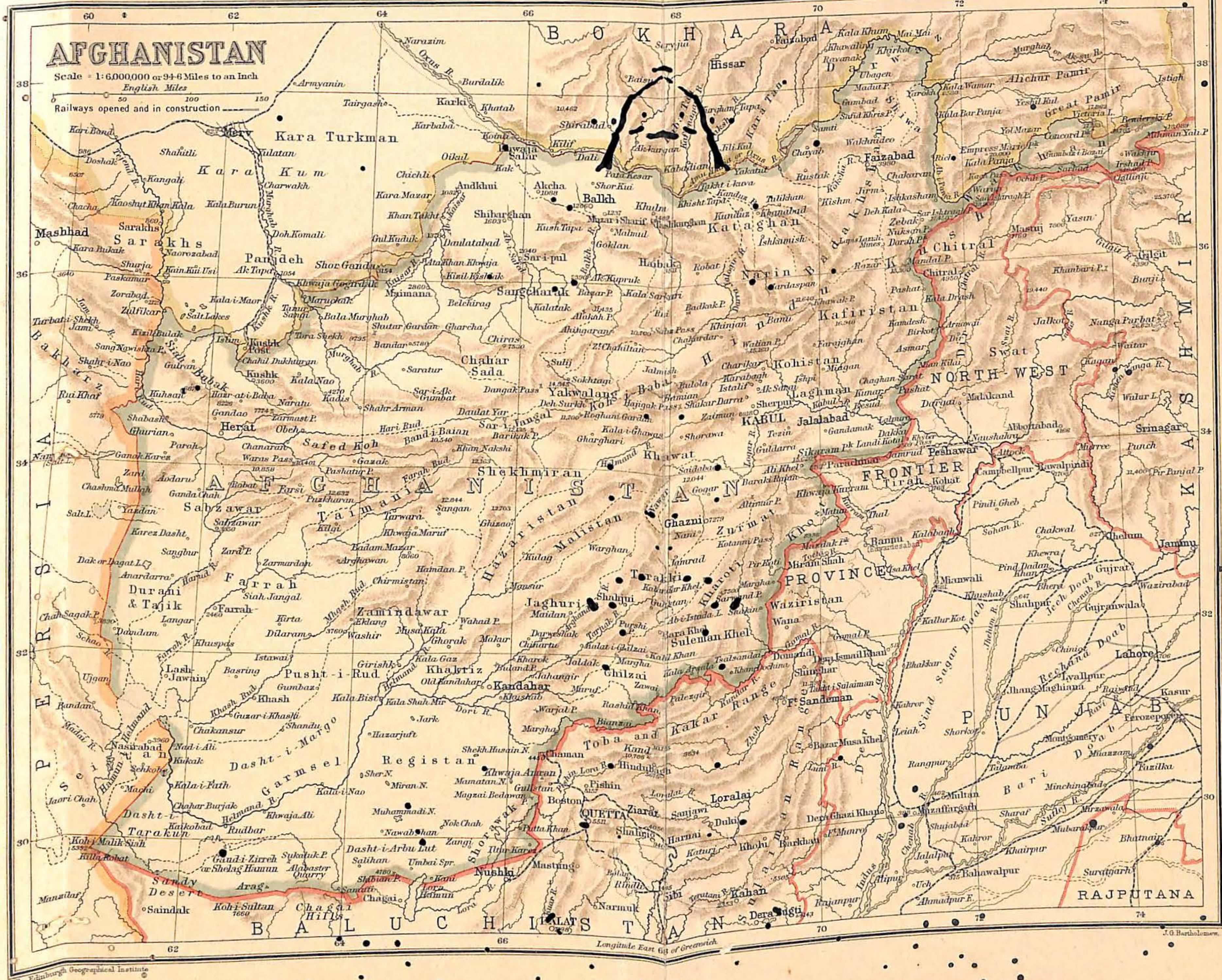
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Oxford: Printed at the Clarendon Press by HORACE HART, M.A.




AFGHANISTAN
Scale = 1:6,000,000 or 94·6 Miles to an Inch
English Miles
Railways opened and in construction
B O K H A R A
Kara Turkman
K a r a K u m
Mashhad
S a r a k h s
Panjdeh
Herat
Safed Koh
Balkh
Hissar
Faizabad
Kataghan
Badakhshan
Chitral
Kafiristan
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KABUL
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A F G H A N I S T A N
Taimani
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Zamindawar
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Khakriz
Kandahar
Ghilzai
Dasht-i-Margo
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Great Pamir
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Multan
Bahawalpur
RAJPUTANA
Sandy Desert
Chagai Hills
B A L U C H I S T A N
P E R S I A
Sei stan
Longitude East 68 of Greenwich
J.G. Bartholomew.
The Edinburgh Geographical Institute


NEPAL & PART OF TIBET
Scale = 1:4,000,000 or 63·1 Miles to an Inch
English Miles
0 20 40 60 80 100
Railways opened and in construction
Canals
80
82
84
86
88
32
30
28
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Siro Cho
Sasik Gomba
Dobo Doba Cho
Mun Cho Lakes
Dumphu or Hota Tsangpo
Namling Jong
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Puncholing
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Palpa
Nepalganj
Rapti R.
Dundwa Ra.
Newakot
Bairhawa
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Nawalpur
KATMANDU
Patan
Bhatgaon
Sindhulia
Churia Ghati Hills
Bijapur
Chainpur
Dhankata
Tamdinghar
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